











# **Gods In The Making**

## **And Other Lectures**

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## GODS IN THE MAKING

Nothing so stirs the depths of our being as the simple question of who we are and whence we came. It is true that such questions are not often asked. Completely absorbed in the affairs of the work-a-day world, engrossed with its business, professional and social life, the thoughts of men rarely leave this narrow stage of existence, the entrance to which is the cradle and the exit from which is the grave.

If, however, one would know something of his origin, something of his real and greater-than-physical self, if he would understand his relationship to the cosmic life of which our physical world is but a reflection, he may take a very simple but effective step in that direction. He may begin to move towards a comprehension of the mystery of being by a thoughtful consideration of the physical universe; for the moment we begin to reason about that which we know we gain new knowledge about that which we do not know. Let him begin with the fact which he knows best—the fact that he exists, that he thinks and feels and moves, that he walks upon

the firm earth. But precisely what is the earth? A huge mass of matter that is wheeling ceaselessly through space with a precision so marvellous that its exact distance from any of the celestial bodies, at any given time, may be calculated hundreds of years in advance! There arises in the mind the thought of immensity, of cosmic order, of arrangement, of purposeful activity.

There are, however, those who insist that the universe exists by chance; that no consciousness has planned it and that no intelligence directs it; yet the more we think about the subject the clearer it becomes that wisdom is inherent in its manifestations. Energy without intelligence could not produce that which satisfies intelligence—that which intelligence perceives to be the fittest possible result. Even if we postulate original matter and energy, without intelligent direction that energy could neither produce nor maintain the order and balance we see about us. Take the one fact that, as things are wisely ordered in nature, power is possessed in proportion to the intelligence and opportunity to use it. If it were otherwise the race would perish. Think what would happen if the beasts of the jungle chanced to have intellects like men; or if a four-years-old boy had the physical strength of his father! If the existing combinations of

matter, force and intelligence were not the result of intelligent planning the world would be topsy-turvy. If blind chance ruled creation there is no reason why cats might not be the size of tigers or why men should be larger than mice!

Everywhere in nature a marvelous balance of consciousness and power is in evidence. Where there is great physical strength, as in the case of the gorilla, there is the lack of intelligence and opportunity that prevents it being widely disastrous. Where there is limited intelligence in higher environments, as with small children, there is lack of the physical strength which alone prevents destruction. This saving principle of balance in nature applies collectively as well as individually. The outlaws, the bandits, do have both the intelligence to plan and the power to execute destructive activities in a complex environment; but they never constitute more than an infinitesimal fraction of any population. In other words, when society as a whole is considered, the law of safe proportions is again in evidence and the number and power of the evil-minded is securely counterbalanced by the far greater number and power of the conscientious.

In wholly different ways than the safe balancing of intelligence and power, a guiding wisdom preserves universal equilibrium. A striking example is in the even balance of the sexes. Sci-

ence, with all her cleverness and efficiency, knows nothing whatever of this subject. Why it is that in all the various races of the earth there are born substantially the same number of males and females and why, after a war that kills males in large numbers, the proportion of male births increases until balance is restored, remains as great a mystery as life itself. Only the hypothesis that wisdom is inherent in nature can explain it. This balance of the sexes is as carefully preserved in the lower kingdoms as in the higher and it requires little thought to perceive that without it the world would be overwhelmed by various kinds of calamity and ultimate disaster.

It is this marvelous balance which exists in all departments of nature that alone preserves us, which prevents wreck and ruin and which is, perhaps, the strongest of all evidence that profound wisdom directs and guides the visible universe. It plays force against force and thus holds in check the hand of blind destruction.

Sometimes men interfere and temporarily disturb that balance to their sorrow. A notable example of that was the introduction of rabbits into Australia, where none naturally existed. Because there was nothing there in nature to counterbalance them they rapidly multiplied into millions and became a destructive crop pest

that no agency is now able to eliminate. An animal that in other parts of the world is harmless, because of climatic conditions and natural enemies, became a menace to prosperity and human welfare when men interfered with the natural order and placed it where nature did not produce it. They threw nature's forces out of balance and must suffer the consequences.

To say that nature is intelligently superintended is not, however, quite accurate. It does not fully present the matter. It is nearer the truth to say that nature is intelligence, or wisdom. An inconceivably exalted order of consciousness pervades the universe and is its very foundation. All that we see in visible manifestation is the result of a mighty Consciousness expressing Itself in various ways to achieve specific results, and as marvelously as though some invisible artist could, merely by his thought, change modeler's clay into forms of comedy or tragedy, or into expressions of delicate beauty or rugged strength. All nature is wisdom in manifestation and only because, in our speculations upon her processes, we adopt a working hypothesis too circumscribed to fit her deep and far-reaching purposes, do we fail to perceive that fact. Indeed, it is precisely because that wisdom, though akin to our own, is so immeasur-

ably profound, that we find life the mystery that it is.

Wisdom, however, is but one of the attributes of that Supreme Intelligence of which nature is the visible expression. The attribute of power is self-evident and requires no comment. Its oneness, or unity, may be disposed of in simple terms. There is no disagreement about the fact that the sun is the one source of light, heat, energy and life, and that from that original source has come the earth and the other planets of our solar system. All that lives is inter-related. How could it be otherwise if all arise from the one central stream of life that flows from, or through, the sun? A tree, a lake, a mountain, an insect, an animal, a man, have each and all grown from it. All forms of landscape are its expressions and all degrees of consciousness are its manifestations.

If all life is one, it naturally follows that the one Consciousness which animates it has the attribute of compassion. If the solar system is the Supreme Being in manifestation then the sun must be to Him, as the physical body is to the soul, a focus in the material world through which tangible expression becomes possible.

If all life is one then compassion within that one is axiomatic. A man does not hate himself nor any part of himself. The various king-

doms of nature must be to the Logos what the various members of the physical body are to us. All parts are necessarily regarded with equal benevolence. No such thing as favoritism could exist. All kingdoms of nature must be the same in the sight of the Supreme Being. The human kingdom to Him may be as the hand is to us, and the animal kingdom as the foot is to us. The hand is truly higher than the foot. The hands are extremely complex and perform duties far more intricate, yet the feet are indispensable and it is inconceivable that with a human being there can be any favoritism toward the hand or any discrimination against the foot. Equal goodwill there must be toward every part of the physical body. The absence of such benevolence would constitute insanity. The eyes, ears, all the organs of the physical senses, are constantly on guard in equal protection and defense of every part of the anatomy; otherwise the body would perish. Just as without that impartial goodwill toward the whole body it could not survive, so without the same principle the solar system could not endure. The very sanity of nature establishes the presence of compassion in the guiding intelligence within nature. Only because the individualized fragments that are evolving within the whole have not yet attained the point of the realization of the existing



unity does enmity and conflict arise among them. Back of the visible world, then, is a Supreme Being with the characteristics of wisdom, power and compassion, the source from which we came forth. Of that source of life we are each an evolving fragment, and if we name that source "God" then are we gods in the making.

If that hypothesis is sound—if we are literally of the essential nature of deity, and are destined to go forward stage by stage in the unfolding of the spiritual power which that necessarily implies—it brings into our commonplace life a fact that is all but overwhelming in its tremendous significance. Such a view confers on man a dignity that lifts him above the petty things of life, and gives him the confidence and courage that enable him to successfully solve the problems of physical existence.

Those of opposite views will doubtless say that the average human being is anything but god-like and that, in the more backward nations, the race is ignorant, cruel and repulsive; that even in its highest types our civilization is marred by callous selfishness, by distressing political corruption, by shocking injustices, and that the civilized world can never really be sure that the horrors of widespread warfare will not at any moment engulf it. All that is quite true but it does not invalidate the premise laid down. The

contention is not that we are gods, but gods in the making. The real question is whether humanity has the *essential nature* that will at last enable it to rise triumphant out of all of its troubles.

What is the first step in that direction? Clearly it is the recognition of the fact that things are not as they should be. The very fact that selfishness disturbs us, that corruption distresses us, that injustice shocks us, that war horrifies us, is evidence of man's divine nature. It is precisely because human beings are gods in the making that they instinctively shrink from the atrocious. That men go to war is no evidence that they desire war. That politicians are corrupt does not prove the dishonesty of the people. That there is injustice, tyranny and oppression does not establish the perfidy of the race. Except in moments of general excitement, of collective aberration, of widespread hysteria, the common conscience of common humanity is a safe guide in the affairs of the world.

If we turn from collective humanity to the individual, we shall find specific evidence of inherent divinity. The depraved portion of the race is always an exceedingly small part of it and the worst specimen among the lawless few is never without some trace of the virtues. There may be no outward indication of it but let some

sudden emergency appeal to the God within and there is unexpected response. An incident from real life will illustrate this truth. In a Colorado mining camp, containing some of the roughest specimens of the human family, two men worked at the task of sinking a shaft. The method followed was a primitive one. At the bottom of the shaft one of them worked, with pick and shovel, filling a huge miner's bucket, and his comrade on the surface then hoisted and emptied it, returning it for another load. The weight was so great that it was drawn slowly upward with a rope and windlass fitted with a ratchet, so that the man who hoisted it could pause occasionally to rest, while brake and ratchet made the load secure. It was dangerous work, for any failure of the mechanism to hold the load would mean certain death to the man below. Rope, crank, brake and ratchet must be always in perfect condition to insure safety. Now in the ratchet there was an unknown flaw and at an evil moment, as the bucket neared the top, the ratchet snapped and the load started downward. It was one of those awful moments in which a human life hangs in the balance for the hundredth part of a second and a decision for life or death must be made instantaneously. If there were even time to catch up a stick or stone to throw into the cogs, the tragedy could be

averted. A comparatively slight impediment would stop the windlass if used at the moment, but nothing would avail if it got under way; unless the cog wheels were choked *instantly* it would be too late. It was either death for his comrade below or sacrifice for the man above, and he did not hesitate. He jammed his arm into the wheels and fed it to the machine until it stopped! A rough fellow he was, wild and lawless, swaggering in drunken brutality about the camp every night, primitive and profane, as ready to shoot as to gamble, holding all law and order in contempt, a quarrelsome, reckless ruffian; but when he was suddenly confronted by a circumstance that put him to the supreme test, he responded with the heroism of a god.

A little examination of the matter will convince one that such examples of valor are as common in what is called the lower walks of life as in that which is known as the higher. No tribe is so low in the human scale that it is without courage and a sense of honor. Among those who live nearest to nature, the hazards of life are greater and opportunities for courageous action are more frequent.

And just what is this thing that we call heroism? Two great and godlike virtues are combined in it—courage and self-sacrifice. Without both of them there can be no heroism. Sacri-

ficing oneself for another is the highest expression of unselfishness. "Love is the fulfilling of the law," so taught the Master, and "Greater love hath no man than this that a man lay down his life for his friends." Heroism has been well defined as the possession of superhuman qualities. We get the word, itself, from the ancient Greeks who tried to imitate the gods.

Why is it that such lofty virtues appear to be the common property of the race and why are they found in its lowliest members? Why is the naked savage of the Australian wilderness, living on a level scarcely above the beasts, subsisting on a diet that includes wild roots and insects, ready to make war for a principle, brave in battle and capable of sacrifice for others? When we find certain exalted virtues characteristic of all classes, and exhibited at all levels of human evolution—virtues that no environment can hide and that no savagery can destroy—we are led irresistably to the conclusion that the race is of divine origin. In what other possible way can we account for it? If it were true that mankind is the chance product of a mechanical and senseless cosmos why should godlike qualities be in evidence at the very threshold of the human kingdom? If, on the other hand, the human soul is a fragment of the Supreme Life, why should they not be? If

man is of divine origin, if he is really a god in the making, it is most reasonable that even in racial infancy these superhuman qualities will give at least some evidence of their existence within him.

Among those who accept the divine origin of the race there are two widely different views about how man came into existence. Speaking very broadly, one view may be called the theological and the other the scientific. The first is many centuries old while the second is comparatively new, and grew up with the development of modern science. The theological view is that the human race was created substantially as we now see it and that it has been only a few thousands, or possibly tens of thousands, of years in existence. It is the belief that God brought abruptly into being the earth and all that it contains. The other view is that, while the Supreme Being is the author of all that exists, the process of creating the universe was one of very slow, gradual becoming, extending over a vast period of time, representing literally hundreds of millions of years.

It is often assumed that those who accept the hypothesis of evolutionary creation are materialists. No greater mistake could be made. Many distinguished scientists not only regard the existence of a Supreme Being as a certainty but

are constantly fortifying that belief with facts obtained by the study of nature. There is also much confusion of thought about the relationship of evolution to Darwinism, and the fact that the chief tenets of the latter have lost their original standing in the scientific world has led to the erroneous conclusion that the evolutionary hypothesis has also been rejected. A point so vital in dealing with the problem of the origin of the race should be better understood. The relationship between Darwinism and the hypothesis of evolution is very much the same as that between the old geocentric theory in astronomy and the astronomical knowledge of today. The discovery that the ancient postulate was wrong destroyed the erroneous belief that the earth was the center of the solar system but it only put the science of astronomy on firm ground. Just so, some conclusions drawn by Darwin were, in the main, discredited by later knowledge, but that knowledge only strengthened the hypothesis of evolution.

The difference between evolution and Darwinism is precisely the difference between a set of facts and a theory about those facts. The facts about which all scientists agree are that the earth is ages old; that life, as that term is ordinarily understood, began in the water on this planet a great many millions of years ago; that

an immense period of time lies between that beginning of water-life and the point at which the forms, through which that life expressed itself, developed the spinal column; that another vast period of time passed before there was any trace of vertebrate animal life on the land; that from the simple forms of the earlier periods have emerged the existing forms, and that all highly evolved forms have come to their present complexity through millions of years of gradual development.

Darwinism was merely a theory formed from the facts known in Darwin's day. Its two most conspicuous points were, first, that environment and natural selection are sufficient to account for the diversification of life into species and, second, that evolutionary progress could be explained by heredity—by acquired characteristics being transmitted to offspring. Later scientific knowledge has shown that both of these theories are without sufficient foundation in fact, but about the all-important truth of evolution, itself, there is no argument in the scientific world. Whether or not the human physical form developed from a lower type closely related to the monkey seems to be of little importance in view of the fact that our ancestry, according to all schools of scientific thought, must necessarily run back to still lower forms ages before the



monkey existed. It should be clearly understood that there is no debate in the scientific world about the *fact* of evolution but only about precisely why and how lower and simpler forms develop into higher and more complex forms.

The difference between what may be called the theological and the scientific views is tremendous and cannot be too clearly defined in the mind. The one view is that things were originally created what they are now and that they shall thus remain; that a bird, an animal, a man, have always been what they now are and that they will never be anything else; that the lower types of the human race were created savages and will forever remain savages. The other view is that an evolutionary creation has been in progress for ages and that it will continue. That nothing is now, in form, what it has been, nor will it continue to be in the future what it now is; that the whole of the bird creation, for example, has, as the student of biology well knows, evolved from the reptiles; that the evolutionary advance in the human kingdom has been from the mental and moral level of savagery to the present civilization; that if the prehistoric past could be explored the trail would lead backward to the caveman, backward to a humanity without a single vestige of civilization, back to some numerous but now extinct and unknown

animal; and back still farther to the point where that animal, in turn, evolved from a remoter and still lower type.

The idea of our animal origin will not seem in the least repulsive if it is rightly considered. As a matter of course, the development of consciousness, at any point of its evolution, is congruous with the form through which it is at that time being expressed. Such consciousness *as we now have* has never been expressed through an animal form nor even through the body of a savage. Precisely as our present state of consciousness is satisfied with the human body and our present environment (politely called "civilization") so our much lower state of consciousness, ages ago, was satisfied with the animal body and environment. It could then conceive of nothing higher. When, in the immensity of the future, we have risen above the human level to the superhuman we shall have even more reason to feel repelled at the thought that we were ever so low as the human kingdom than we now have to feel annoyed that we were once only at the animal stage. The flaw in the popular thought on that point is that it values too lightly the lower kingdoms and fails to recognize the fact that all stages of life are equally necessary.

To put it differently, there is no more reason to feel repelled by the fact that the foundation

of our mental and moral being was laid in lower forms than there is for an adult to be sad because he was once an infant with hardly a glimmer of common sense. The most distinguished and dignified ruler was once a baby whose chief ambition was to succeed in putting his toe into his mouth! People sometimes say it is too much to believe that the human mind could have been the animal mind even though it was a million years ago. The contrast is too great, they think. Go out into the park of a great city on a fine Sabbath day and watch the passing throngs. The dignified state or national official, the alert man of the world, the judge with grave demeanor, the millionaire family with its jewels, its footman and its equipage, the financier, the author, the fastidious patrons of fashion—mark them well and then reflect that only a few decades ago they were all babies creeping about on the carpet, delighted with a red rattle to shake, a cat's tail to pull, or a dirty crust to munch! Select the greatest geniuses of the earth, the most famous inventors, the ablest scientists, the shrewdest statesmen, the most distinguished linguists, and only a fraction of one century ago they were all babies whose chief amusement was to rattle a spoon in a dish and whose entire vocabulary of gurgling imbecility consisted of "Goo, goo!" The difference between that and

their present attainments is much greater than the difference between the mind of a dog and the intellect of a man.

Each kingdom in nature marks the point attained in climbing the evolutionary ladder and one rung is not more important than another. The very highest is of no more value than the lowest. Each is an integral part of the whole and without the lowest the highest could not have been attained.

If we think of the origin of the human race, of the countless millions of souls that exist, we must first imagine the one Supreme Consciousness as creating a condition within Itself which produced that manifestation of Itself that we call matter, and of the Supreme life being involved in that matter as billions, not millions, of tiny seeds sown in soil. The analogy, however, is by no means perfect. A seed quickly grows into a plant; also, the sparks of the Supreme life grow into gods, but the process requires a period as much longer as a god is greater than a plant—a period of literally millions of years. Let us try to trace the process of that evolutionary growth from spiritual infancy to spiritual manhood, and understand precisely in what way nature calls the latent divine power into activity, as the savage slowly evolves into a civilized man and at the civilized stage slowly changes

from the commonplace human being into a god with wisdom, power and compassion that is far beyond his present comprehension.

The difference between a savage human being and a superman is enormous; yet they clearly have characteristics in common. It is like the difference between infancy and maturity—great, yet it merely represents the change from the potential to the actual. Savages as well as supermen have mind and heart qualities. The difference between them, though tremendous, is nevertheless a difference of degree alone. The superman has wisdom that comprehends deep secrets of nature. The savage understands little but he *reasons* about it. The Australian black men, of the lowest type, probably are as near as human beings can be to the animal kingdom. Even in that part of the great island continent where the white man wears ordinary clothing, which sometimes includes an overcoat, the tribes wear no particle of clothing whatever from birth to death. Mud huts serve for shelter, and their food includes such insects as grasshoppers and locusts. Expert in action, they catch small fish with their hands and eat them alive as they catch them, precisely as a cat would. Yet, in a limited way, these savages reason accurately as well as hunt skillfully. To locate the wild bees' store of honey they contrive, with a twig

and a tiny bit of gum from a tree, to stick a flake of wild cotton on a bee as it alights at the edge of a stream. As the bee flies to its home the savage notes the direction. He then goes a distance down the stream and repeats the process. The second bee also flies straight to the home tree. The savage now knows by the flight of the bees, traced by the bit of cotton through the air, not only in which direction the bee tree is located but, on account of the different angles of the courses taken by the bees he also knows about how far away it is, and he finds it without the least difficulty. His reason has saved time and exertion. He also studies the habits of the wild fowl and, unlike the white sportsman, needs no gun nor ammunition to capture them.

These savages are apparently about as kind to each other as we are. They have a tribal patriotism, as the white man has a national patriotism and they are brave enough to do battle in defense of their miserable homes. They have certain tribal customs, the violation of which by another tribe will bring on a group duel with clubs and spears, in which a selected number of perhaps twenty from each tribe will fight out the appeal to arms instead of resorting to general warfare.

It is by no means certain that civilized peoples

have not something to learn from these savages. What a pleasant improvement it would be on modern warfare if we could select a limited number to fight it out and chose them from among those most directly concerned with the cause of the war! If we could only select the fighters from incompetent statesmen, the worst of the politicians and the conscienceless profiteers, war might become a really enjoyable spectacle! Under that plan honor would be quickly satisfied, the war would be over in a few minutes and the casualty list would probably stand at nothing.

It is not easy to imagine those Australian savages evolving into supermen, into masters of wisdom and compassion, but we *can* understand that they can improve, that they can strengthen any virtues they now have no matter how feeble those virtues are. We can understand that, *given time enough*, those savages will slowly awaken to a desire for something better than their present animal-like life. As they see more and more of the white race, dissatisfaction with their present life and environment will arise. Occasionally one of their number who has accompanied some traveler as his servant will return with strange stories of the world outside their wilderness. Little by little the desire to imitate civilized people will grow, and a few

generations later they will be using tools instead of empty hands and building with boards instead of with mud. Huts will finally give way to houses. Subsistence upon wild roots, insects and game will eventually be superseded by very primitive agriculture, and agriculture in turn will be followed by simple manufacturing. In a few centuries, perhaps, they will have risen to a stage in evolution corresponding to that of the American Indians. As agriculture and manufacturing increase, trade naturally develops, and then tribal boundaries and differences begin to disappear. As centuries pass the tribes evolve into a nation, schools are established and minds and morals enter upon the stage of purposeful development. It is not too much of a tax upon the imagination to see those Australian savages changing, in a period of perhaps many thousand years, to a civilization somewhat resembling our own. It is merely a matter of allowing time enough for mental and moral evolution.

But we must not overlook the very important point that we are now speaking of savages rising to civilization by the process of copying an existing civilization, whereas the thing that has to be explained is how the original savagery of the planet, with no civilization to imitate, evolved to its present status. That is a very different matter indeed.



And here we are confronted with a problem. We can see the reasonableness of evolutionary development. We know that by the experiences of life we evolve clearer insight and understanding, greater wisdom in dealing with affairs, and gradually become more proficient mentally and a little stronger morally; and so we have no doubt that the small mental and moral store of the savage can also be increased by experience; but equally well we know that such growth is exceedingly slow. We know that even at our stage of evolution where the necessity for growth is recognized, an experience must be repeated again and again before it results in a permanent change of character, and that with the average human being desire is so much stronger than will that year after year his best intentions fail to hold their own against it. We are well aware, too, that a civilized environment does not change a savage into a civilized man. Only thousands of years of the experiences of life can do that. If the individual savage could only remain here forever we could account for civilization easily enough.

A vital point in our problem is that the old theory of mental and moral heredity finds no support in the experiments of investigators and is not recognized by the scientific world. The Darwinian theory, which set up the hypothesis

that acquired traits are transmitted to offspring, had to be abandoned because, after a half century of testing, it failed utterly to agree with the facts observed. There is a certain sort of physical heredity but not heredity of mental or moral qualities. The family resemblance is handed down to posterity, but the son of a genius is not a genius and the sons of a saint may be renegades. Among savage tribes certain mutilations, such as making holes through the nose and elongating the lobes of the ears, have been practiced for countless generations but the babies in these tribes are always born with normal features. The Chinese custom of confining the feet of the girl babies of the aristocracy in tiny shoes so that when grown a woman had the foot of a baby, was continued for centuries but the children of these women always had feet of normal size. The descendants of a philanthropist are not necessarily even generous and the children of an athlete are not born athletes. The most striking fact that has emerged from the ceaseless scientific search for the truth about the human being is that every individual evolves qualities and capacities but does not transmit them to others. If, then, the savage cannot stay long enough to evolve the traits of civilization within himself and if he cannot get it from his parents, how are we to explain civilization? With

these two facts before us—first, the almost imperceptibly slow growth of mentality and morality in the race and, second, the fact that what the parents acquire is not transmitted to offspring, how is the undoubted fact of evolution explained? How are we to account for the rise of savages to civilized life in ten thousand years, or in even a million years, if each of them remains here but sixty or eighty years, or at most a hundred years? Modern science is today searching, searching, searching for a solution of that problem. Think for a moment of what a problem it is! The fact of evolution is positively established but no theory ever put forward by scientists to show *how* the race evolves has been able to explain it. It is now admitted that the hypotheses of Goethe and Lamarck and Darwin and Wallace and Weismann are all inadequate, but some of those hypotheses have been distinctly useful. They have set hundreds of scientists to work on the problem, and the most impressive thing that they have found out is that there is no evidence to support the theory of mental and moral heredity. How, then, does the race evolve? In the case of our Australian savage, for example, if it takes a man several thousands of years to attain the civilized level, then in a lifetime only a start can be made in the work. Even if it took but a few hundred years

to evolve to the civilized state, only a tenth of the necessary development could occur in an ordinary lifetime. Therefore each savage dies just when he is beginning to move toward the civilized stage and, according to popular belief, passes on into eternity. The deaths are made good by births, but if the baby savage is just as savage as his father was when he was born, he will get no farther toward civilized life than his father did. The popular belief is that they all come as savages and go as savages and, if that is true, they have been passing on thus for millions of years to populate invisible regions.

If a human being arriving here as a baby savage is just beginning existence and if at death he passes either to extinction or to eternal life elsewhere, and cannot transmit what little mental and moral improvement he has made to his descendants, it is perfectly clear that the race could never have risen from savagery to civilization. How, then, can we possibly explain the evolution of the race and why are scientists so completely baffled in their search for the evolutionary method? The difficulty lies in the fact that their definition of the human being is too materialistic. They are trying to explain life in terms of matter instead of explaining evolution in terms of life and consciousness.

If we put together a few of the points already

discussed we shall have made a start toward understanding how human evolution takes place. Grouped together, these points are, that the human soul is an individualized center of consciousness within the universal life; that it is literally a fragment of the Supreme Consciousness. That its relationship to the source of life is like that of a seed to the plant which produces it; that man is a potential god and has latent within him all the attributes and powers of the Supreme Being; that through evolutionary development these are being slowly brought into expression and that in this ages-long process he will evolve from a potential god to an actual one.

If we put aside the erroneous idea that man is a material being, beginning existence at birth and ending it at death, and regard him as what he really is, an eternal spiritual being undergoing an ages-long evolution in visible and invisible regions, we shall be in a position to understand racial progress. If he is a portion of the Supreme Life he has eternal existence. An immense period of evolution lies behind him and also before him and his term of life here in a physical body shrinks at once to the mere incident that it is in the soul's career. What is its reasonable relationship to the whole journey of evolution that begins when the spark of the supreme life is involved in matter and ends when the soul at

last rises from the human to the superhuman level? The longest physical life compared to the vast evolutionary journey is, of course, very much less than one day compared to a lifetime. To concern ourselves only with a physical life will no more explain the eternal man than knowing what a certain person did on a particular day will give us his life history. We must know about the remainder of his life in order to gain any real knowledge of him, and to comprehend man's evolution we must know something of his life beyond his brief physical career. There is a well-known method by which science works from the known to the unknown. A theory is constructed that seems to embrace the probable facts and then it is tested by as many facts as we know in order to determine whether it is a reasonable hypothesis. Let us construct a theory that will explain the mystery of how, although the traits acquired by experience here cannot be transmitted from parents to children, the race nevertheless steadily grows in mental and moral worth. It should not be difficult to do that for the terms of the problem are simple. If it is established that the soul can evolve only by experience and that many thousands of years' experience are required for his human evolution, and he remains here less than a hundred years, then he must either get the experience elsewhere

or return here for more of it. It must necessarily be the one or the other. But where else *could* he get the experience furnished by material life? Obviously, nature would not duplicate this world in the life beyond. That would not be in alignment with the wisdom which is so conspicuous in her economy. Granting immortality, if the life beyond were but a repetition of this one, why did not nature arrange for us to remain here forever? Why pass on to something else that is the same? That other life, being superphysical must, in the very nature of things, be a higher phase of existence than this. It must be to this one as manhood is to childhood. What, then, would be the reasonable thing? If we have not done with race childhood here shall we pass on to live there the life of adults permanently, or only to a vacation among spiritual adults and then return to resume mental and moral growth in this world of material things?

If it were not for the erroneous notions upon the subject of man's nature and constitution that have been dinned into our ears from infancy the idea of going at the time of death and returning in another birth would not seem to be a strange one. Let us look farther into that belief. If we have a very great deal to learn by our association with matter and have learned but a small part of it in "three score years and ten" it may

be asked why it is necessary to pass on at death. Why not stay until our mental and moral evolution is finished? Good reasons at once occur to the mind. The monotony of such a plan would be intolerable. It is change and variety that make life endurable. One may greatly enjoy reading but if he were obliged to read continuously it would become unbearable. When weary we thoroughly enjoy sleep; but how monotonous it becomes if we are confined to bed for even a few days! Many of us keenly enjoy our work but too much of it becomes a tyranny. Under the most favorable conditions the average human being cannot attend school continuously more than three months without a rest and each year he must have a prolonged vacation. That is a world-wide custom established by centuries of experience. The same rule necessarily applies to the whole of the journey in human evolution. If, at the least, it takes tens of thousands of years to evolve from the savage to the superman it is impossible that the work could be done continuously. As in the case of the student, who furnishes a good comparison because he is undergoing a process of mental evolution, there must be vacations periodically or the continual strain would destroy health and sanity. If it be established that a prolonged period of physical plane experience is necessary to change the human be-



ing into a superman then periods of rest or "vacations" from the work become a necessity as a matter of course; and that is undoubtedly just what death is—a temporary cessation of the strenuous life in a physical body.

If that is a reasonable assumption how, then, can a future return to physical life for the purpose of continued sentient experience be accomplished? It is surely no more mysterious than the soul's previous arrival here as a baby in this life. It would seem that the difficulty which people have in seeing the reasonableness of such return is that the mind has been filled with the false teaching of the sudden and miraculous creation of the soul—a view that disregards evolution altogether and that is hostile to all natural laws. If we once see the soundness of the idea of the immanence of God, of the truth that the soul is literally a fragment of the Supreme Life involved in matter, and therefore of its immortality and its pre-existence, all the difficulties will vanish.

Before the soul appeared here at birth in this life it must have long existed. How did each of us come into possession of the baby body that grew into the adult form we now occupy? Here we must consider for a moment precisely what the body is. We know, of course, that it is a mass of organic matter so arranged as to enable

the consciousness or soul to use it as an instrument of action—as a mechanism by which knowledge can be gained; but what is this mass of matter, in its specific relationship to a particular soul?

Before that can be rightly understood we must free the mind from the illusion that life and matter are separate and distinct things. Nature knows no such division. Life and matter are one and inseparable. They are but varying expressions of the one eternal energy that we know by many names, among which are light, heat, consciousness, mentality. They are but different manifestations of one thing, as various fruits are the products of one soil.

When that source of being expresses itself in form, we know it as matter. When it shows forth as consciousness we call it life. When that life manifests itself through a low type, as in the animal kingdom, we name it instinct. When it expresses itself through the human form we call it intelligence, and when it reaches its highest level we know it as spirituality; but always it is the one life, varying in its manifestation according to the medium of its expression.

There is perhaps no simpler way of putting it than to say that matter is the lowest expression of life. Some schools of thought declare that there is no matter; but that is a confusing way of

putting the idea. There is unquestionably a something that we have named "matter"; therefore matter exists and is known to the physical senses. The difference between life and matter is, in one aspect, like the difference between snow and water. Snow can be transformed into water and water can be converted into snow. They are different forms of the same element. Likewise life and matter are but different expressions or manifestations of the one thing that is the basis and foundation of the universe, and that is variously named First Cause, God, Oversoul, Supreme Being. The physicist can probe into matter as far as the electron, a mere center of force. If his process of disintegration could be carried far enough matter would reach the point where it is indistinguishable from life. Therefore, in one sense it is true that there is nothing but life in the universe.

What, then, from this viewpoint is the physical body? It is only a *material manifestation* of an individualized portion of the universal life. It is a center of consciousness that is tangibly expressed and the tangible part of it, that we call physical, must necessarily be an exact expression of its inward or spiritual self. At any given point of its evolution the outward part of the self (the body) must correspond to its inner or spiritual characteristics; for it is the life, the

consciousness, the inner self which is clothed with the tangible part of itself.

We must, therefore, regard the soul and its body as having a fundamental relationship which is deep and inviolable, for the mass of matter in which it expresses itself (the body) is a part of itself, a phase of its being, a manifestation of itself that changes, indeed, for all things are constantly changing, but which changes only as the soul, whose expression it is, changes from year to year as evolution slowly proceeds.

When and where the soul appears in the material world can have no relationship to what we call accident. We use the word "accident" to indicate an occurrence in which there is absence of purpose or intention—a purely fortuitous event. Only a materialist could use the word in relation to the origin of the consciousness of a human being and its subsequent career. If our solar system is the result of plan and purpose there is no place for the purely accidental within it. The *apparently* accidental event is merely a result, the cause of which we are unable to locate or comprehend.

In the long evolutionary journey through the lower kingdoms and in the early period of our human evolution we must, of course, have associated together in various ways that would give rise to appropriate future results, and would

bring certain souls into certain future relationships, very much as human association works out in daily life. Many people whom we meet here we shall not meet again because we set up no cause which will bring it about. Others whom we meet we shall meet again either occasionally or often as the case may be, because of some natural attraction to them, or because of some mutual interest that was discovered, or because, for business, professional or purely social reasons, we did or said something which will bring us together again. Now, if, as every evolutionist who is not a materialist must believe, the soul, the individualized consciousness, is ages old and has slowly developed to its present estate, then association with each other must have gone on, and must be going on, quite apart from physical life. We cannot escape the belief that souls, under such circumstances, would naturally drift into great divisions, and lesser groupings, corresponding to races, nations, and even families. These associations and established relationships of the past must necessarily operate as causes that help to determine the present nation, family, environment and circumstances of any particular person. When the soul appeared here in a baby body it came to the family where it entered physical life because it had certain ties with some other soul, or souls, in the family

group, or because there were obligations to be paid or benefits to be received, or because there were certain lessons there to be learned, or because, all things considered, it was a better place than any other for it to enter the material world. The arrival at that time and place is the inevitable result of all the previous complex causes related to that soul.

The mere taking possession of the baby body before birth does not seem to be a very remarkable matter. In the phenomenon of mediumship, which is now too well attested by many responsible investigators to be lightly dismissed even by the most skeptical, we have an illustration of the facility with which a so-called "dead" person takes temporary possession of the physical body of another and speaks through it. There is the difference, however, between birth into a physical body and trance possession of a body, that in the latter case the discarnate soul that speaks through the physical mechanism of another is using for the moment a mature body while the soul that arrives here as a baby is using a nascent physical body as its instrument of expression. The intellectual difference between early childhood and manhood does not represent a change in the soul but a growth of the body through which the soul is expressing itself. When we arrived here at birth we, the real self,

the soul, the consciousness, were only very partially here. We were still functioning chiefly on inner planes whence the soul comes. A fragment of our true self, to so speak, came through to the material world to animate the baby body. But we, the true self, continued for a time in the invisible world, the habitat of the soul. Little by little, as the infant body grew, more and more of our life and intelligence came down into it. For many years the slow growth of body and the gradual increase of the intelligence that could be expressed through it, continued. As the brain developed and matured the soul expressed more and more its mental and moral qualities; not because it was evolving them thus swiftly but because the growth and increasing maturity of its physical body made it possible to express more of them. To put it differently, the body is born in a day but the soul spends many years in the process of arriving in the material world, for it *can* come through into expression only as the brain develops through the years of childhood.

Thus we began our physical world pilgrimage only a little while ago. We shall remain here a few years longer. This body will die and we shall pass on. Where? The annihilation of the individualized consciousness is impossible if we are of the essential nature of the deity. Do we

go to some heaven—some ecstatic state of consciousness to remain forever? Why? If life here has made but a slight change in us why come here at all if we are leaving at death to live forever in celestial regions? Is it not more reasonable to believe that death is merely the temporary cessation of life in a physical body—a rest period after the strenuous activity, the turmoil, the work, the anxiety, the physical and mental strain, of this trying sort of experience? If so, if the soul at death is deliberately withdrawing from a physical instrument that, for various reasons no longer well serves its purpose and because, too, the time for rest has come, why should it not return to material life when the period of rest is over? It is no more wonderful that we should do so again than that we are here now. A second birth, or a hundredth birth, is no more marvelous than a first birth.

And thus goes forward nature's work of changing men into gods: a life here in the physical world, long or short, as may be determined by all foregoing causes; then the death of the physical body, which releases the soul from the material world; then a period of life in the spiritual realm where the experience gained through the physical body is transmuted into wisdom and skill, thus lifting the soul to a higher point in evolution; then the return here by the same pro-



cess by which we arrived in this life; again the gathering of experience which can be only very partially assimilated here while constant activity engrosses the mind; then again the release that we misname death, the complete transmutation, on inner planes, of the experiences accumulated here and, with increasing wisdom, power and compassion the return again for still more experience which shall lift us a stage higher toward the level of the gods. Thus we return repeatedly to material expression.

On the evolutionary road every god-in-the-making can travel rapidly or slowly. He may loiter along the way, life after life, for an enormous cycle of time or he may swiftly finish the journey in the merest fraction of the normal period. Many specific rules have been given for quickening the pace but there is a general principle that may be applied by anybody without specific study and without much planning. It is simply to live a life of strenuous activity, with as little thought of oneself as possible. Activity and progress are very closely related in the material world. Heroism is the highest expression of physical life and there is no heroism without action. One can't sit in a rocking chair in the shade and be a hero!

The strenuous life, however, must not be permitted to drift into mere accumulation of money,

or of its equivalents, for in that direction lies spiritual defeat. The result of making material gain the chief aim of life is that if the quest is not successful there will never be time for anything else. The man will go on trying to accumulate a fortune until he dies. On the other hand, if he is successful, that very success is liable to remove the average man from useful pursuits and make him worthless to the world for the remainder of his life. The penalty for such a course is that he loses the opportunity for soul growth that comes to all who are usefully active. He also loses his liberty. As certainly as there are "prisoners of poverty" there are also prisoners of wealth. Thirty years ago there was a young man, strong mentally, morally and physically, who was thinking constantly and working continuously for the welfare of the race. Unfortunately, he discovered a gold mine and he has not been worth a nickel to humanity since.

Poverty is undesirable, but it is better than wealth if that wealth arrests the growth of the soul. Poverty at least compels activity of mind and body. It evolves resourcefulness. It develops skill in action. It awakens sympathy. It stimulates the sense of human interdependence. It leads to varied experience and to get experience is the purpose of physical existence.

Wealth, if it takes a man out of the game of life, is a curse. It hedges him about with social restrictions, cultivates vanity, stimulates pride, limits initiative and narrows his field of experience. If we apply the same principles outside the human race and thus get rid of the personal factor, it is easy to see how it works. Compare a lap dog with a common cur. Like a man who has made his fortune and retired to the luxurious life of nothingness, a lady's lap dog has perfect comfort and infinite leisure. Its material wants are guaranteed for life. It will be protected from the winds of adversity. No rude members of the canine race can disturb it. It is as secure as its mistress. Both economically and socially it has reached the goal. It has no problems to solve, nothing to desire, nothing to do and nothing to think. The body is torpid and the brain is at rest. It needs only a tombstone!

The stray cur on the streets is a thousand times more fortunate. He is engaged in the evolutionary game of development. He is finding his food and fighting his battles. From morning to midnight he is mentally busy and physically active, declaring war, negotiating peace, figuring out his menu and locating the provender! His personal problems are numerous and pressing, including the ever-present one of retaining a whole hide; and the result is that he evolves

alertness, courage, sagacity and endurance. If he succeeds in attaching himself to some boy he will also rapidly develop loyalty and affection, and altogether will probably live more and evolve more, mentally and morally, in a month than the lap dog of luxury will in its lifetime. The same principle applies to human evolution. Neither poverty nor great wealth is desirable, but poverty has its compensations while wealth has its dangers. The circumstances that stimulate mental and moral development are the ideal conditions for the human being.

One splendid service of Theosophy is that it teaches definitely, precisely, the principles by which one may go swiftly forward in his evolution and have almost immediate proof of their potency. With thought, emotion and action one may work to a definite plan and become that which he would be. Would he have a useful, peaceful life? Would he be free from defamation? Would he be a stranger to Calumny? Would he make sure that Slander's lying lips shall never speak his name? Then let him check every criticism of the conduct of other people; refuse to listen to gossip's frivolous chatter, and evil reports will shun him and seek their own affinities even as slimy reptiles seek the swamps.

Would he stimulate others to seek the light,

to live an exalted life and move swiftly forward toward spiritual illumination and power? Then let him put aside the trivial things of life. Let him think and live as a god himself and he shall see the miracle of the divine fire kindled in other men.

Would he be fearless and walk the ways of earth unharmed and unafraid? Then he himself must be harmless in thought and action. He must feel loyal friendship for every human being and the cities of the earth shall be peopled with his friends.

Would he be a fortress of strength in times of stress and storm, when the flood of falsehood overwhelms the facts, when Slander masquerades as Truth, when those about him are helpless and dismayed, when Intuition's flame burns low and baffled Intellect seeks in vain the way through a tangled maze of lies? Then let him feel a passionate loyalty to Truth in the most trivial things of life, and he shall be her champion in her hour of need and tear the mask from Slander's hideous face that all the world may know her.

"But that means ceaseless effort through all one's life," cries the timid. It does; but the thoughtful will understand. Only the foolish will seek the paths of ease and indolence in a world whose very difficulties are designed to

change men into gods—a world in which every obstacle develops strength, in which every effort will become future power. The wise will joyously accept life as it is and use its troubles and its trials, its vexations and defeats, to evolve the giant strength of soul that shall finally break the last restraining bond and, triumphant over death itself, become a god whose wisdom and power shall guide and guard the weaker ones on life's tempestuous way.





## SELF-DEVELOPMENT AND POWER

It is the natural right of every human being to be happy—to escape the miseries of life. Happiness is the normal condition, as natural as the landscapes and the seasons. It is unnatural to suffer and it is only because of our ignorance that we do suffer. Happiness is the product of wisdom. To attain perfect wisdom, to comprehend fully the purpose of life, to realize completely the relationship of human beings to each other, is to put an end to all suffering, to escape every ill and evil that afflicts us. Perfect wisdom is unshadowed joy.

Why do we suffer in life? Because in the scheme of nature we are being forced forward in evolution and we lack the spiritual illumination that alone can light the way and enable us to move safely among the obstacles that lie before us. Usually we do not even see or suspect the presence of trouble until it suddenly leaps upon us like a concealed tiger. One day our family circle is complete and happy. A



week later Death has come and gone and joy is replaced with agony. Today we have a friend. Tomorrow he will be an enemy and we do not know why. A little while ago we had wealth and all material luxuries. There was a sudden change and now we have only poverty and misery and yet we seek in vain for a reason why this should be. There was a time when we had health and strength; but they have both departed and no trace of a reason appears. Aside from these greater tragedies of life innumerable things of lesser consequence continually bring to us little miseries and minor heartaches. We most earnestly desire to avoid them but we never see them until they strike us, until in the darkness of our ignorance we blunder upon them. The thing we lack is the spiritual illumination that will enable us to look far and wide, finding the hidden causes of human suffering and revealing the method by which they may be avoided; and if we can but reach illumination the evolutionary journey can be made both comfortably and swiftly. It is as though we must pass through a long, dark room filled with furniture promiscuously scattered about. In the darkness our progress would be slow and painful and our bruises many. But if we could press a button that would turn on the electric light we could then

make the same journey quickly and with perfect safety and comfort.

The old method of education was to store the mind with as many facts, or supposed facts, as could be accumulated and to give a certain exterior polish to the personality. The theory was that when a man was born he was a completed human being and that all that could be done for him was to load him up with information that would be used with more or less skill, according to the native ability he happened to be born with. The theosophical idea is that the physical man, and all that constitutes his life in the physical world, is but a very partial expression of the self; that in the ego of each there is practically unlimited power and wisdom; that these may be brought through into expression in the physical world as the physical body and its invisible counterparts, which together constitute the complex vehicle of the ego's manifestation, are evolved and adapted to the purpose; and that in exact proportion that conscious effort is given to such self-development will spiritual illumination be achieved and wisdom attained. Thus the light that leads to happiness is kindled from within and the evolutionary journey that all are making may be robbed of its suffering.

Why does death bring misery? Chiefly be-

cause it separates us from those we love. But when we have evolved the faculty of clairvoyance, in our work of self-development, the separation vanishes and our "dead" friends are as much with us as the living. The only other reason why death brings grief or fear is because we do not understand it and comprehend the part it plays in human evolution. But the moment our ignorance gives way to comprehension such fear vanishes and a serene happiness takes its place.

Why do we have enemies from whose words or acts we suffer? Because in our limited physical consciousness we do not perceive the unity of all life and realize that our wrong thinking and doing must react upon us through other people—a situation from which there is no possible escape except through ceasing to think evil and then patiently awaiting the time when the causes we have already generated are fully exhausted. When spiritual illumination comes, and we no longer stumble in the night of ignorance, the last enemy will disappear and we shall make no more forever.

Why do people suffer from poverty and disease? Only because of our blundering ignorance that makes their existence possible for us, and because we do not comprehend their meaning and their lessons, nor know the atti-

tude to assume toward them. Had we but the wisdom to understand why they come to people, why they are necessary factors in their evolution, they would trouble us no longer. When nature's lesson is fully learned these mute teachers will vanish.

And so it is with all forms of suffering we experience. They are at once reactions from our ignorant blunderings and instructors that point out the better way. When we have comprehended the lessons they teach they are no longer necessary and disappear.

Thus our evolution is going forward and has gone forward in the past. We know that the human race has passed through a long evolution during which it has acquired five senses by which knowledge is gained. Nobody who has given thought to the subject will make the mistake of supposing that this evolution is completed and that the five senses are all we shall ever possess.

In this long evolutionary journey the next thing we shall do is to develop the sixth sense. Some people have already done so and all are approaching it. This dawning sense is called clairvoyance. Fair investigation will show that the clairvoyant possesses certain powers not common to the majority of people. This is merely the beginning of the development of

the sixth sense, and probably with the majority of clairvoyants it goes no further than etheric and lower astral sight. In other words, they are able to raise the consciousness only to a grade of matter a little beyond the grasp of ordinary vision, while the properly developed, trained clairvoyant raises his consciousness two full planes beyond.

The higher the consciousness is raised the further the horizon of knowledge extends and the clairvoyant is able to hand down information that appears quite miraculous; but it is perfectly natural. If a certain person were born blind and had never understood any more about eyesight than most people understand about clairvoyance; if this person could know how many doorways were in a large building only by groping along with his hands and thus acquiring the knowledge by touch, and another person who could see should glance along the block and instantly tell the blind man the correct number, that would be to the blind man a miracle. Now, when a clairvoyant sees things at a distance where the physical eye cannot reach he really does nothing more remarkable. When we see a thing we receive the vibrations caused by light. That gives the information. When the clairvoyant "sees" at a distance through what we mistakenly call solid sub-

stances he receives vibrations of matter so fine that it interpenetrates solids as the ether does.

There are, however, two distinct types of clairvoyance and the difference between them should be clearly comprehended by one who would cooperate with nature in hastening his evolutionary development. Another point which should be strongly emphasized is that clairvoyance, of itself, has no necessary relation to spirituality. The higher type of clairvoyance is a result of spiritual development, not its cause. The lower type is not the slightest evidence that its possessor has attained the spiritual life. Clairvoyance may be, and sometimes is, possessed by the most ignorant and immoral. The student of the occult should thoroughly understand these two types of clairvoyance and just what they signify. To that end a brief discussion of races is necessary. Physical science classifies humanity by the superficial distinction of color. Occult science has a wholly different method. It classifies by the inner development. Its "root races" are great divisions, or classes, of humanity that have attained various stages of evolutionary development. Human beings are at various stages of progress, very much as pupils in a school are. A school has various "grades" or "forms." These grades are merely fixed points in the educational journey

through the school and the pupils pass up through the grades. In the same sense the "root races" are fixed points in the evolutionary journey and the souls pass up through them from the third root race to the fourth root race and into the fifth. As each grade in the school has its special part of the educational work to do so each race has its particular portion of evolutionary development to pass through. The fifth root race to which the vast majority in the Occident belongs has intellect as its dominant note and our work is to bring mentality to its highest development. A very long time ago we, of the fifth race, were in the fourth root race, the dominant note of which was emotion. The work in that race was to organize and develop the astral or emotional body. The sixth root race, which has not yet appeared upon the scene, will have still higher characteristics—spirituality, intuition, unity, brotherhood.

The lower type of clairvoyance above referred to is related to the emotional body and is expressed through the sympathetic nervous system, the center of which is the solar plexus. It is a fourth race characteristic. The higher type of clairvoyance belongs to the sixth root race and is expressed through the cerebro-spinal system. It will be seen therefore that these two types of clairvoyance are two full root races

apart and that while the higher type is ahead of us, of the fifth root race, the lower type lies behind us—thousands upon thousands of years behind us in the evolutionary journey. The higher type is something the race is yet to have and which a very few already have, while the lower type is something the fifth race has passed through and left behind. From the point in the evolutionary development of the race where the sympathetic nervous system clairvoyance was common we have risen to the point where intellect should, and has, overshadowed it; but some have not yet progressed to the point where intellect is the dominant thing. They are reaching a hand backward, so to speak, into the past. While they have risen to the fifth root race level they are still clinging to the fourth root race characteristics. The emotional body and the sympathetic nervous system are still a dominating factor in their lives. These are the clairvoyants of the fortune telling variety.

It is, therefore, an utterly false assumption that merely because a person is clairvoyant he is further advanced in evolution than one who is not. The truth may be just the reverse—one who has no trace of fourth race clairvoyance may be far ahead of another who possesses it. The higher clairvoyance, however, is quite another matter. It belongs naturally to the sixth



root race and its possession indicates a high order of spiritual attainment. The very few people who now do have it are foreshadowing the coming of the next higher race.

Both types of clairvoyance are natural and inevitable at that point in evolution where they appear. They are concomitants of a certain stage of evolution; and one of the facts that the student of self-development should firmly fix in his mind is that even the higher type of clairvoyance is not a magic key that opens the door to spirituality, but that it is the natural result of living the spiritual life. It is not the cause of exalted virtues but naturally follows their development. It is, therefore, folly to long for such clairvoyance and to waste time and energy to develop it. One of the highest spiritual authorities says:

"Have no desire for psychic powers; they will come when the Master knows that it is best for you to have them. To force them too soon often brings in its train much trouble; often their possessor is misled by deceitful nature-spirits, or becomes conceited and thinks he cannot make a mistake; and in any case the time and strength that it takes to gain them might be spent in work for others. They will come in the course of development—they *must* come."

Every human being must make, and is mak-

ing, this long evolutionary journey from spiritual infancy to godlike power and perfection, but there are two ways in which it may be done. We may, as the vast majority do, accept the process of unconscious evolution and submit to nature's whip and spur that continuously urge the thoughtless and indifferent forward until they finally reach the goal. Or, we may choose conscious evolution and work intelligently with nature, thus making progress that is comparatively of enormous rapidity and at the same time avoid much of what Hamlet called the "slings and arrows of outrageous fortune."

The degree to which mind can control circumstances and dominate matter is far greater than is generally believed. Our impressions about matter are very illusory. No form of matter is permanent. Change goes on everywhere at every instant, by physical laws in the physical body and by astral and mental laws in our invisible bodies. We are not the same beings, physically, mentally or spiritually, any two days in succession. The very soul itself is subject to this law of change. It may expand and shine out through the physical organism resplendent, or it may only faintly glimmer through a constantly coarsening body.

What is the law of soul growth? Through

adherence to what principle may we reach spiritual illumination? There are certain well established facts about the laws of growth that we should not overlook when seeking the way forward. Nothing whatever can grow without use, without activity. Inaction causes atrophy. Physiologists tell us that if the arm be tied to the body so that it cannot be used it will in time become so enfeebled that it is of no further service. It will wither away. That is nature's law of economy. She never gives life where it is useless, where it cannot, or will not, be utilized. On the other hand, exercise increases power. To increase the size and strength of muscles we must use them. This is just as true of mental and moral faculties as it is of the physical body. The only way to make the mind keen and powerful is to exercise it by original thinking. One way to gain soul powers is to give free play to the loftiest aspirations of which we are capable, and to do it systematically instead of at random. We grow to be like the thing we think about. Now, the reverse of all this must be equally true. To give no thought to higher things, to become completely absorbed in material affairs, is to stifle the soul, to invite spiritual atrophy.

Turning our attention to nature we shall find

in parasite life convincing proof of all this. To refuse or neglect to use an organ or faculty results in being deprived of it. The dodder, says Drummond, has roots like other plants, but when it fixes sucker discs on the branches of neighboring plants and begins to get its food through them, its roots perish. When it fails to use them it loses them. He also points to the hermit-crab as an illustration of this great fact in nature, that disuse means loss, and that to shirk responsibility is the road to degeneration. The hermit-crab was once equipped with a hard shell and with as good means of locomotion as other crabs. But instead of courageously following the hardy life of other crustaceans it formed the bad habit of taking up its residence in the cast-off shells of mollusks. This made life easy and indolent. But it paid the price of all shirking. In time it lost four legs, while the shell over the vital portion of its body degenerated to a thin membrane which leaves it practically helpless when it is out of its captured home. And this is the certain result of all shirking of responsibility. There may be an apparent temporary gain, but it always means greater loss, either immediate or remote. So nature punishes inaction with atrophy. Whatever is not used finally ceases to be. In plain language, apathy, inaction, idleness, uselessness,

is the road to degeneration. On the other hand, aspiration and activity mean growth, development, power.

So we grow, physically, mentally and morally, by activity, by exercise of the things, of the faculties we desire to possess. It is only by the constant exercise of these things that we can grow at all. When this great law of nature is understood we see at once how it is that life is full of trouble; why it is that the whole visible world seems to be designed to keep us constantly at work physically and mentally, to challenge our resourcefulness in improving our physical, social and political conditions, to continually try our patience and to forever test our courage. It is the way of development. It is the price of progress.

The universe is a training school for evolving intelligence—a vast gymnasium for the development of moral fiber. We become mentally clever by playing at the game of life. We match our courage against its adversities and acquire fearlessness. We try our optimism against its disappointments and learn cheerfulness. We pit our patience against its failures and gain persistence. We are torn from the pinnacle of ambition by opponents and learn toleration of others. We fall from the heights of vanity and pride, and learn to be modest

and humble. We encounter pain and sorrow and learn sympathy with suffering. It is only by such experiences that we can grow to rounded measure. It is only in an environment thus adapted to our spiritual development that we can evolve the latent powers within us.

Such is the universe in which we find ourselves and from it there is no escape. No man can avoid life—not even the foolish one who, when the difficulties before him appear for the moment overwhelming, tries to escape them by suicide. A man cannot die. He can only choose how he will live. He may either helplessly drift through the world suffering from all the ills and evils that make so many unhappy or he may choose the method of conscious evolution that alone makes life truly successful. We may be either the suffering slaves of nature or the happy masters of her laws.

Now, all powers possessed by any human being, no matter how exalted his position in evolution, or how sublime his spiritual power, are latent in all human beings and can, in time, be developed and brought into action. Of course there is no magic rule by which the *ignoramus* can instantly become wise or by which a brutal man can be at once transformed into a saint. It may require scores of incarna-

tions to accomplish a work so great, but when a man reaches the point in his evolution where he begins to comprehend the purpose of life, and to evolve the will to put forth his energies in cooperation with nature, his rise to wisdom and power may be swift indeed. But this transformation from the darkness of ignorance to spiritual illumination, from helplessness "in the fell clutch of circumstance" to power over nature, must be brought about by his own efforts, for it is a process of evolution—of forcing the latent to become the active. Therefore one must resolve to take oneself in hand for definite and systematic self-development. Nobody else can do the work for us. Certain moral qualities must be gained before there can be spiritual illumination and genuine wisdom, and such qualities, or virtues, have to be evolved by the laws under which all growth occurs. It is just as impossible to acquire a moral quality by reading about its desirability as to evolve muscular strength by watching the performance of a group of athletes. To gain muscular strength one must take part in the physical activities that produce it. He must live the athletic life. To win spiritual strength and supremacy he must live the spiritual life. There is no other way. He must first learn what mental and moral

qualities are essential, and how to gain them, and then set earnestly about the work of acquiring them.

The first thing necessary is to get a clear understanding of the fact that the physical body is not the self but only a vehicle or instrument through which the self is being manifested in the visible world. The body is as much your instrument as the hand is, or as your pen is. It is a thing which you, the self, use and a clear conception of this fact—a feeling that this is the fact—is the first step toward that absolute control of the physical body that lays the foundation for success in conscious evolution. When we feel that in managing the physical body we are controlling something that is not ourselves we are fairly started on the right road.

Now, there are three things that a person must possess to be successful in self-development. If he has not these three qualifications he will make but little progress; but, fortunately, any lacking quality can be evolved and if one does not possess these three necessities his first work is to create them. These three things are an ardent desire, an iron will and an alert intelligence. Why are these three qualifications essential to success and what purpose do they serve?



Desire is nature's motor power—the propulsive force that pushes everything forward in its evolution. It is desire that stimulates to action. Desire drives the animal into the activities that evolve its physical body and sharpen its intelligence. If it had no desire it would lie inert and perish. But the desire for food, for drink, for association with its kind, impel it to action, and the result is the evolution of strength, skill and intelligence in proportion to the intensity of its desires. To gratify these desires it will accept battle no matter how great may be the odds against it and will unhesitatingly risk life itself in the combat. Desire not only induces the activity that develops physical strength and beauty, but also has its finer effects. Hunger compels the animal not only to seek food, but to pit its cunning against that of its prey. Driven forward by desire it develops, among other qualities, strength, courage, patience, endurance, intelligence.

Desire plays the same role with man at his higher stage of evolution. It stimulates him to action; and always as his activity satisfies his original desire a new one replaces the old and lures him on to renewed exertion. The average young man beginning his business career, desires only a comfortable cottage. But when that is attained he wants a mansion. He soon tires of

the mansion and wants a palace. Then he wants several—at the seaside, in the city, and on the mountains. At first he is satisfied with a bicycle; then he demands an automobile, and finally a steam yacht. He sets out as a youth to earn a livelihood and welcomes a small salary. But the desire for money pushes him into business for himself and he works tirelessly for a competence. He feels that a small fortune should satisfy anybody but when he gets it he wants to be a millionaire. If he succeeds in that he then desires to become a multi-millionaire.

Whether the desire is for wealth, or for fame, or for power, the same result follows—when the desire is satisfied a greater one takes its place and spurs the ambitious one to still further exertion. He grasps the prize he believes to contain complete satisfaction only to discover that while he was pursuing it desire had grown beyond it, and so the goal he would attain is always far ahead of him. Thus are we tricked and apparently mocked by nature until we finally awake to the fact that all the objects of desire—the fine raiment, the jewels, the palaces, the wealth, the power, are but vain and empty things; and that the real reward for all our efforts to secure them is not these objects at all *but the new powers we have evolved in getting them; powers that we did not before possess and which*

we should not have evolved but for nature's great propulsive force—desire. The man who accumulates a fortune by many years of persistent effort in organizing and developing a business enterprise, by careful planning and deep thinking may naturally enough look upon the fortune he will possess for a few years before it passes on to others, as his reward. But the truth is that it is a very transient and perishable and worthless thing compared to the new powers that were unconsciously evolved in getting it—powers that will be retained by the man and be brought into use in future incarnations.

Nature's reward consists of the new character qualities he has evolved in his activities—his courage in facing reverses, his diplomacy in dealing with people, his skill in managing difficult situations, his patience, his integrity, his persistence. All these virtues he has been building into his character and they are the real reward. The material evidence of his success will perish but these character qualities he will take with him when he passes to the life beyond. He will bring them back with him in future lives and they will be his eternal possessions.

Desire, then, plays a most important role in human evolution. It awakens, stimulates, propels. What wind is to the ship, what steam is to the locomotive, desire is to the human being.

Some teachers insist that we shall "kill out desire." Perhaps for the average mortal "kill out desire" might be interpreted "transmute desire." Without desire of any kind farther progress would be impossible. But by transmuting the lower desires into the higher he moves steadily forward and upward without losing the motive power that urges him forever onward.

To transmute desire, to continually replace the lower with the higher, really is killing desire out but it is doing it by the slow and safe evolutionary process. As to crushing it suddenly, that is simply impossible; but substitution may work wonders. Suppose, for example, that a young man is a gambler and his parents are much distressed about it. The common and foolish course is to lecture him on the sin of gambling and to tearfully urge him to associate only with very proper young men. But the young gambler is not in the least interested in that sort of a life, which appears to him to be a kind of living death, and such entreaty does not move him. His parents would do better by looking more closely into the case. Why is he a gambler? He desires money. He seeks excitement. He wants to live in an atmosphere of intense life and activity. Very well. These desires are not wrong in themselves. It is useless to try to crush them. It is nonsense to argue that he does not

want these things. Clearly enough he does want them and that is precisely why he gambles. Then do not attempt the impossibility of killing the desire but change the objects of his desires. Say to him: "You desire money and a life full of turbulence and excitement. Well, you can get all that in a better and a legitimate way and have the respect of your friends besides. You can go into politics. That is a field within the pale of the law and in it you can have scope for all the energy and activity and intensity of life you long for, with all the element of chance which you find so attractive." And when the young man has had his fling there and tires of it then something else can be attempted. To try to crush desire and curb the outrushing life of youth is both foolish and impossible. We can only direct it.

There are, of course, certain gross desires that must be gotten rid of by the most direct and least objectionable method, and when one really desires to be free from a given vice or moral weakness and sets earnestly and intelligently about it his release is not so difficult as the complete tyranny of most vices would lead one to suppose. There is a process by which any of us may be free if we will take the trouble to patiently put it into practice. This method will apply to any desire from which we wish to be

released. For example, let us take the person who has a settled desire for alcoholic stimulants but really wishes to be rid of it forever. Many people who are thus afflicted to the point where they occasionally become intoxicated feel, when they recover their normal condition, that no price would be too great to pay for freedom from this humiliating habit. As a rule such a man tries to close his eyes to his shame and forget it, promising himself that he will be stronger when the temptation again assails him. But it is just this putting it aside, this casting it out of his mind, that perpetuates his weakness. He instinctively shrinks from dwelling upon the thought of whither he is drifting. So he puts the unpleasant subject aside altogether and when the inner desire asserts itself again he finds himself precisely as helpless as before.

Now, his certain method of escape from this tyranny of desire is to turn his mind resolutely to an examination of the whole question. Let him look the facts in the face, however humiliating they may be. He should call his imagination to his assistance. It should be used to picture to himself his future if he does not succeed in breaking up the unfortunate slavery of the desire nature. He should think of the fact that as he grows older the situation grows worse. He should realize that he will become a helpless, repulsive

sot, with feeble body and weakening mind, and reflect upon the humiliation he must endure, the poverty he must face, and the physical and mental pain he must bear in the future if he now fails to break the desire ties that bind him. This creates in him a feeling of repulsion toward the cause of it all; and if he continues to think of what he is slowly drifting toward—if he daily regards it all with a feeling of slight repulsion—then even within a month or two he will find that his desire for drink is slowly fading out.

This is as true of all other desires that enslave us. The desire for alcoholic stimulants merely illustrates the principle involved. Any desire from which one wishes to be free may be escaped by the same method. But one who would free himself from the desire nature should not make the mistake of creating a feeling of intense hostility toward the thing he seeks to escape; for hatred is also a tie. He should merely reach a position of complete indifference. He should think of it not with settled hostility, but with slight repulsion; and if he does that daily, mentally dwelling upon the pain and humiliation it causes, he will find the ties loosening, the desire weakening.

Desire is a force that may be beneficial or detrimental, according to its use. As we may eradicate a desire so may we create a desire.

How, then, may one who seeks the highest self-development use desire, this propulsive force of nature, to help himself forward? He should desire spiritual strength most earnestly, for without such desire he cannot succeed. Therefore if the aspirant does not have the ardent desire for spiritual illumination he must create it. To accomplish this let him again call imagination to his assistance. Let him picture himself as having his power for usefulness many times multiplied by moral development. He should think of himself as possessing the intuition that enables him to understand the difficulties of others and to comprehend their sorrows. He should daily think of the fact that this would so broaden and quicken his sympathies that he would be enormously more useful in the world than he can now possibly be and that he could become a source of happiness to thousands. Let him reflect that as he gets farther along in occult development and in unselfishness and spirituality he may have the inestimable privilege of coming into contact with some of the exalted intelligences that watch over and assist the struggling aspirants on their upward way. He should daily recall the fact that he is now moving forward toward a freer, richer, more joyous life than he has yet known and that every effort brings him nearer to its realization. Thus dwelling on the subject in its various



aspects he creates the ardent desire that serves to propel him forward.

The second requisite is a firm will. It should not be forgotten that an unusual and difficult thing is being attempted in which a person of weak will cannot possibly hope to succeed. Even in the ordinary life of the world considerable will power is essential to success. To succeed in business, to become expert in a profession, or to completely master an art, requires strong will, determination, perseverance. The difficulties in occult development are still greater and, while it is true that any degree of effort is well worth while, the weaklings will not go far. Only those with the indomitable will that knows neither surrender nor compromise may hope for a large measure of success. Once the will is thoroughly aroused and brought into action, every hindrance in the way will be swept aside.

"The human will, that force unseen,  
The offspring of a deathless soul,  
Can hew a way to any goal  
Tho' walls of granite intervene.

\* \* \* \*

Be not impatient of delay,  
But wait as one who understands.  
When spirit rises and commands  
The gods are ready to obey."

Mighty, indeed, is this force when aroused. But a person may be easily deceived about his will. He is likely to think that his will is much stronger than it really is. He may feel assured

of his strength and tenacity but that is no guarantee that after a few months of monotonous work he may not abandon it unless he adopts the wise plan of strengthening his will as he moves forward. Let him begin this by testing his present strength of will, but let him not be discouraged by the result. He should remember that whatever he lacks in will power he can evolve by proper effort.

To find out whether he really has much strength of will a person may begin to observe to what extent he permits his daily plans to be modified, or entirely changed, by the things that run counter to his will. Does he hold steadfastly to his purpose or does he weakly surrender to small obstacles? Has he the will power to even begin the day as he has planned it? The evening before he decides that he will rise at six o'clock the next morning. He knows there are certain excellent reasons why he should do so and he retires with the matter fully decided. It is positively settled that at exactly six o'clock the day's program shall begin. But when the clock strikes that hour the next morning he feels strongly disinclined to obey the summons. It involves some bodily discomfort to rise at that moment and he concludes that, after all, perhaps he was a bit hasty the evening before in fixing upon that hour! Whereupon he reconsiders the matter

and makes it seven; and when that time arrives he generously extends it to eight o'clock. The hour, of course, is unimportant. But whatever may have been the hour that was previously determined upon, the keeping of that determination is of the greatest importance and the failure to put the resolution into effect is evidence of the possession of a weak will. This proves that such a man has very little real will power, for he permits the desire for trifling bodily comfort to set his plans aside. Such persons are still slaves to the physical body and weakly permit it to upset carefully outlined programs. They are not yet ready for good work in occult development, where real success can come only to those who have steadfast strength of purpose.

People who fail to assert the will and bring the body into complete subjection probably little realize what a price they pay for a trifling physical pleasure; for until they voluntarily take the right course they have not escaped the evolutionary necessity of compulsion and may reasonably expect sooner or later to be thrown into an environment that will apply the stimulus they still need to arouse the will. It may be unpleasant while it is occurring, but what better fortune could befall an indolent man than to find himself in circumstances where his poverty or other

necessity compels him to subordinate bodily comfort to the reign of the will? Nature provides the lessons we require. We may wisely cooperate with her and thus escape the sting; but so long as we need the lesson we may be quite sure that it awaits us.

All the business activities of the world are developing the will. Through them will and desire work together in evolving latent powers. Desire arouses will power. A man desires wealth and the desire plunges him into business activities and stimulates the will by which he overcomes all the difficulties that lie in his way. Ardent desire for an education arouses the will of the student and the awakened will triumphs over poverty and all other barriers between him and the coveted diploma. If a man stands at a lower point in evolution where he has not the ambition for intellectual culture nor for fame nor for wealth, but only the desire for shelter and food, still that primitive desire forces him into action; and while his will power will be evolved only in proportion to the strength of the desire that prompts him, it must nevertheless grow. Instead of rising at a certain hour because the will decrees it he may rise only because he knows his livelihood depends upon it. But he is learning the same lesson—the overcoming of the inertia of the physical body—albeit it is com-

pulsory instead of voluntary. But all this is unconscious evolution. It is the long, slow, painful process. It is the only way possible for those who are not wise enough to cooperate with nature in her evolutionary work and thus rise above the necessity of compulsion.

How, then, may we develop the will when it is so weak that we are still the slaves of nature instead of the masters of destiny? Will power, like any other faculty, may be cultivated and made strong. To do this one may plan in advance what he will do under certain circumstances and then carry out the program without evasion or hesitation when the time arrives. His forethought will enable him to do this if he does not undertake things too difficult at first. Let him resolve to do at a certain hour some small thing which, in the ordinary course of his duties, he sees is necessary but unpleasant; and then firmly resolve in advance that exactly at the appointed time he will do it. Thus fortified before the trial comes he will probably go successfully through with it. After once deciding upon the time there should be no postponement and not an instant's delay when the moment arrives.

The will power can also be used to acquire alertness; and it is in the degree that we are alert that we get the lessons of life. What a

difference there is in that respect between people! It was said of Charles Dickens that he would walk along a London street and when he had finished his journey he had seen everybody on both sides of the street and had observed their various moods, so alert to life was he. Another man may make the same journey wrapped in a brown study and when he has reached his destination he will not know how he arrived nor perhaps why he is there!

One of the things we have to learn is to overcome the inertia of the physical body and many people are not really awake on the physical plane because they have not done so. To a certain extent they are "dead" within the physical body, for it is a condition much nearer death than that supposed death of one who no longer has the physical body. The inert mass of physical matter in which such people are functioning leaves them only half alive until they have aroused themselves from its domination. They remind one of the lines:

"Life is a mystery, death is a doubt,  
And some folks are dead  
While they're walking about!"

This inertia of the physical body that so often renders people nearly useless is very largely a matter of habit and can be overcome to a surprising degree by simply using a little will power. Everybody is familiar with the fact that

it is sometimes much easier to think and act than at other times. But perhaps it is not so well known that the dull periods can invariably be overcome by an effort of the will and the physical body be made to do its proper work. An actor or lecturer after months of continuous work may find the brain and body growing tired and dull. He may feel when going before his audience that he has not an idea nor the wit to express it were someone else to furnish it. Yet by an effort of the will he can quickly overcome the condition and change from stupidity to mental alertness and intensity of thought. The self is never tired. It is only the physical body that grows weary. It is true that it has its limitations and must not be overtaxed and driven beyond endurance as a tired horse is sometimes cruelly urged forward with whip and spur. Judgment must always be used in determining one's capacity for work; but that which is to be done should never be done draggingly, with the inertia of the physical body marring the work. We should be fully awake instead of "dead" while we "are walking about." If a person resolves to be the master of the body he may soon acquire the power to arouse it to activity and alertness during all his waking hours, very much as one may acquire the habit of keen observation and be conscious of what is occurring in his vicinity in-

stead of being carelessly unconscious of the major portion of what is going on immediately about him.

This matter of giving attention to the things that may properly engage the mind, and of using the will to arouse and control it, is of very great importance. Is it not what we call "paying attention" that makes the connection between the ego and the objective world? Giving attention is a process of consciousness. The person who fails in attention misses the purpose of life and throws away valuable time and opportunity. To give attention is to be alive and awake and in a condition to make the most of limited physical life. Yet many people cannot give sustained attention to an ordinary conversation nor direct the mind with sufficient precision to state a simple fact without wandering aimlessly about in the effort, bringing in various incidental matters until the original subject, instead of being made clear, is obscured in a maze of unimportant details or lost sight of altogether.

Such habits of mind should be put resolutely aside by one who would hasten self-development. The attention should be fixed deliberately upon the subject in hand, whatever it may be, and nothing should be permitted to break the connection between that and the mind. Whether it is a conversation or a book, or a problem being



silently worked out intellectually, it should have undivided attention until the mind is ready for something else.

Perhaps few of us give to any subject the close attention which alone can prove its own effectiveness and demonstrate the fact that there goes with such steadily sustained attention a subtle power of extended, of accentuated, consciousness. When ten minutes is given to a certain subject and other thoughts are constantly intruding, so that when the ten minutes have passed only five minutes have actually been devoted to the subject, the result is by no means a half of what would have been accomplished had the whole of the ten minutes been given to uninterrupted attention. The time thus spent in wavering attention is practically without effect. The connection between mind and subject has not been complete. Mind and subject were, so to say, out of focus. Attention must be sustained to the point where it becomes concentration. The mind must be used as a sun-glass can be used. Hold the glass between sun and paper, out of focus, for an hour and nothing will happen. A yellow circle of light falls on the paper and that is all. But bring it into perfect focus, concentrating the rays to the finest possible point, and the paper turns brown and finally bursts into the fire that will consume it. They are the

same rays that were previously ineffective. Concentration produced results.

The mind must be brought under such complete control of the will that it can be manipulated like a search-light, turned in this direction or that, or flung full upon some obscure subject and held steadily there till it illuminates every detail of it, as the search-light sends a dazzling ray through space and shows every rock and tree on a hillside far away through the darkness of the night.

The third necessity is keen intelligence. The force of desire, directed by the will, must be supplemented by an intelligent mind. There is a popular notion that good motives are sufficient in themselves and that when one has the desire to attain spiritual illumination, plus the will to achieve, nothing more is needed but purity of purpose. That is a misconception. It is true that the mystic makes devotion the vital thing in his spiritual growth; and it is also true that the three paths of action, knowledge and devotion blend and become one at a higher stage. But while there are methods of development in which intellect is not at first made a chief factor it can by no means be ignored in the long run; nor are we now considering those methods. A good intellect, therefore, is a necessary part of the equipment.

Good motives play a most important part, indeed, in occult progress. They safeguard the aspirant on his upward way. Without pure motives, without a large measure of unselfishness, the greatest dangers would encompass him. But good motives cannot take the place of good sense and relieve him of the necessity of thinking. He must develop judgment and discrimination. There are things he must know, and he must use his knowledge, or difficulties will follow no matter how noble may be his intentions. Suppose, for illustration, that two men set out upon a dark night to cross a wild and rugged piece of ground—one with bad motives and the other with good. One is going out to rob a house and, if need be, to kill anybody who might try to interfere with his plans. His motives are very bad but he has perfect knowledge of the dangerous ground he is to cross and he will therefore travel over it in safety. The other man has the best of motives. He is going to spend the night with a sick and helpless neighbor; but he has no knowledge of the rough and treacherous ground he must cross in the darkness and his good motives will not insure him against stumbling over the stones or falling into a ditch and breaking an arm. Good motives are not enough. We must know! Progress in occultism is impossible without knowledge.

But how is a keen, alert intelligence to be ac-

quired if we do not possess it? Like any other latent faculty or power it may be evolved. As the physical strength may be steadily increased by constant exercise of the muscles, so mind may increase in power by systematic work. It should be exercised in original thinking. A stated period, if only a quarter of an hour daily, can be set aside for the purpose. A book on a serious subject will furnish material but the too common method of reading, of following the author lazily and accepting whatever he sets forth as a matter of course, is of little value. One must read with discrimination, receiving the ideas offered as a jurymen would receive testimony from a witness, considering it from every possible viewpoint, examining it in the light of known facts, turning it over in the mind, weighing it thoughtfully, and accepting or rejecting according to its reasonableness or its lack of reason. In such mental work for intellectual growth each paragraph can be considered by itself and only a small portion of the time should be given to the reading while the remainder is devoted to pondering over what has been read. Of course a specific study is an advantage and nothing is better than to study occultism, thinking deeply upon the problems of human evolution.

Another method that goes admirably with such work is the close observation and study of all the

life in manifestation about us. We should try to comprehend people, to observe and understand them. Every word, act and facial expression has its meaning to be caught and interpreted. All this will not only sharpen the wits but also strengthen human sympathy, for it enables us the better to know the difficulties and sorrows of others. If such practices are followed faithfully day by day the growth will be steady.

Still another useful practice is to exercise the imagination, the art of creating mental pictures with no physical object present. The face of an absent friend can be called up in the mind and reproduced in every detail—the color of the eyes and hair, the various moods and expressions; or one's childhood home can be recalled and the imagination made to reconstruct it. The house being complete the landscape can be reproduced, with the hills, trees and roads. Repeated practice at "seeing mentally" is of the greatest value in occult development.

While the aspirant is thus working to improve the three essential qualifications of desire, will and intelligence—to intensify his desire to possess powers for the helping of others, to strengthen the will in order to acquire such powers, and to steadily improve the intellect—he should also be giving most earnest attention to meditation, for it is through this practice that the most remarkable results may be produced

in the transformation of his bodies, visible and invisible, through which the ego manifests itself in the physical world. In the degree that these are organized and made sensitive and responsive they cease to be limitations of consciousness. Such sensitiveness and responsiveness may be brought about by meditation, together with proper attention to the purification of the physical and astral bodies; for purity and sensitiveness go together.

Meditation is a subject so very important to the aspirant that specific instructions should guide him. The average person, used to the turbulent life of Occidental civilization, will find it a sufficiently difficult matter to control the mind, and to finally acquire the power to direct it as he desires even with all the conditions in his favor. The serene hours of morning are the most favorable of the twenty-four for meditation. Regularity has a magic of its own and the hour should be the same each morning. To be alone in surroundings as quiet as possible is another essential. The most desirable time for meditation is soon after awakening in the morning. Before turning the mind to any of the business affairs of the day let the aspirant sit calmly down and meditate upon any wholesome thought, like patience, courage or compassion, keeping the mind steadily upon the subject for five minutes.

Two very important things are being accom-

plished by such meditation. First, we are getting control of the mind and learning to direct it where and how we choose; and, second, we are attracting to and building into the bodies we possess certain grades of imponderable matter that will make thinking and acting along these lines easier and easier for us until they are established habits and we actually become in daily life patient, courageous and compassionate. Whatever qualities or virtues we desire to possess may be gained through the art of meditation and the effort to live up to the ideal dwelt upon daily by the mind.

While it is absolutely true that any human being can make of himself that which he desires to be—can literally raise himself to any ideal he is capable of conceiving—it must not be supposed that it can be done in a short time and by intermittent effort. We sometimes hear it said that all we need do is to realize that all power is within us, when, presto! we are the thing we would be! It is quite true that we must realize their existence before we can call the latent powers into expression; but the work of arousing the latent into the active is a process of growth, of actual evolutionary change. The physical body, as it is now, is not sensitive enough to respond to subtle vibrations. Its brain is not capable of receiving and registering the delicate vibrations sent outward by the ego, and the task

of changing it so that it can do so is not a trifling or easy one. But every effort produces its effect and to the persistent and patient devotee of self-development the final result is certain. But it is not a matter of miraculous accomplishment. It is a process of inner growth. There are, it is quite true, cases in which people who have entered upon this method of self-development have, in a short time, attained spiritual illumination, becoming fully conscious of the invisible world and its inhabitants while awake in the physical body; extending the horizon of consciousness to include both worlds, and coming into possession of the higher clairvoyance that enables one to trace past causes and modify impending effects. But such people are those who have given so much attention to self-development in past lives that they have now but little more to do in order to come into full possession of occult powers. Sometimes it requires little more than the turning of their attention to the matter. Becoming a member of the Theosophical Society or seriously taking up theosophical studies is sometimes the final step that leads to the opening of the inner sight.

But how can one know to what point he may have advanced in the past and where he now stands? How may we know whether there is but a little work ahead or a great deal? We cannot know; nor is it important to know. The per-



son who should take up the task merely because he thinks there is little to do would certainly fail. The very fact that he would not venture upon the undertaking if he thought the task a difficult one is evidence that he has not the qualifications necessary for the success of the occult student. Unless he is filled with a longing to possess greater power to be used in the service of humanity, and fired with an enthusiasm that would hesitate at no difficulties, he has not yet reached the point in his evolution where he awaits only the final steps that will make him a disciple. But even the absence of the keen desire for spiritual progress, which is the best evidence of the probability of success, should not deter anybody from entering upon the systematic study of Theosophy and devoting to it all the time and energy he can; nor should the thought that many years might pass without producing any very remarkable results lead him to conclude that the undertaking would not be a profitable one. The time will come for each human being when he will step out of the great throng that drifts with the tide and enter upon the course of conscious evolution, assisting nature instead of ignoring her beneficent plan; and since it is but a question of time the sooner a beginning is made the better, for the sooner will suffering cease.

There should be a word of warning about the folly of trying to reach spiritual illumination by

artificial methods. Astral consciousness is sometimes developed by sitting in a "developing circle" and also by a certain regulation of the breathing. For two reasons such methods should be avoided. One is that any powers thus gained cannot be permanent, and the other is that they may be exceedingly dangerous. Many people have made physical wrecks of themselves or have become insane by such methods.

There are those who advertise to quickly teach clairvoyance, for a consideration, as though spiritual powers could really be conferred instead of evolved! It is true that efforts toward the evolution of such powers may be enormously aided by teachers, but such instruction cannot be bought, and the offer to furnish it for money is the best evidence of its worthlessness. Those who teach the ancient wisdom select their own pupils from the mentally and morally fit, and tuition can be paid only in devotion to truth and service to humanity. That is the only road that leads to instruction worth having, and until the aspirant is firmly upon that sound moral ground he is much better off without powers, the selfish use of which would lead to certain disaster.

But how shall the pupil find the teacher? He need not find him, at first, so far as the limited consciousness is concerned. Long before he knows anything of it in his waking hours he may be receiving instruction while he is out of the

physical body during the hours of sleep. The teacher finds the pupil long before the pupil suspects that the teacher exists; and since it is the pupil who has the limited consciousness it is quite natural that it should be so. Thus it is inevitable that all who enter upon the way that leads to spiritual illumination may long remain ignorant of the fact that any teachers are interested in them or that anybody is giving the slightest attention to them. Naturally enough one cannot know until the moment arrives when his brain has become sufficiently sensitive to retain a memory of at least a fragment of his superphysical experiences.

But what leads to the selection of the pupil? His earnestness, his unselfishness, his devotion, his spiritual aspirations. There is an old occult maxim to the effect that when the pupil is ready the Master is waiting. They have need of many more than are ready to be taught. Those who lead and enlighten watch eagerly for all who will qualify themselves to enter upon the upward way. Every human being gets exactly what he fits himself to receive. He cannot possibly be overlooked. By his spiritual aspiration each lights the lamp in the window of his soul and to the watchers from the heights that light against the background of the overwhelming materiality of our times must be as the sun in a cloudless sky.

Other things come later, but these simpler things, to realize the necessity for conscious evolution, to comprehend the method of soul development, to take full control of the mind and the physical body, to resolutely curb the grosser desires and to give free rein to the higher aspirations, are the first infant steps in the self-development that leads to illumination. Then one begins to discover that this very desire for greater spiritual power is generating a force that carries one forward and upward. He soon begins to observe actual progress. The brain becomes clearer, the intellect keener. The sphere of influence grows wider, and friendships become warmer. Aspiration lifts him into a new and radiant life, and the wondrous powers of the soul begin to become a conscious possession. And to this soul growth there is no limit. The aspirant will go on and on in this life and others with an ever-extending horizon of consciousness until he has the mental grasp of a Plato, the vivid imagination of a Dante, the intuitive perception of a Shakespeare. It is not by the outward acquirement of facts that such men become wise and great. It is by developing the soul from within until it illuminates the brain with that flood of light called genius.

And when, through the strife and storm, he finally reaches the tranquillity of the inner peace he shall comprehend the great fact that life

really is joy when lived in the possession of spiritual power and in perfect harmony with the laws of the universe. With even these first steps in occult achievement the aspirant enters upon a higher and more satisfactory life than he has ever known. Literally he becomes a new man. Gradually the old desires and impulses fade away and new and nobler aspirations take their place. He has learned obedience to law only to discover that obedience was the road to conquest. He has risen above the gross and sensuous by the power of conscious evolution; and, looking back upon what he has been with neither regret nor apology, he comprehends that significant thought of Tennyson: On stepping stones of their dead selves men rise to higher things.

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## SOUL POWERS AND POSSIBILITIES

One of the most striking things within the knowledge of mankind is the fact that with all her cunning, science is unable to detect any difference between the cells that finally develop into a plant, an animal and a man. A great scientist, equipped with the best microscope that mechanical genius can produce, stands silent and baffled before the problem. One of these bits of protoplasm is to become a forest tree, a monarch of the wood that shall fling its sturdy arms against the storms for a century. Another is to become a jungle beast, a lurking impersonation of murder with noiseless step and cruel heart, a living terror to the hapless. The third is to become a human being, a man of soul and conscience, an image of God himself in wisdom, power and compassion. And yet each of the three makes its entrance into the visible world in the same material vehicle. All look the same and so far as we know are the same. Each is a medium of evolution for unfolding inherent

powers. Beyond that we know nothing. Behind that lies the mystery of life. The great astronomer who comprehends the wondrous movement of the stars, who nightly gazes into that enchanting dome studded with a hundred million suns and measures distances between worlds so accurately that the exact time of an eclipse may be known a century in advance—this man of marvelous intellect and the serpent that creeps upon the ground begin their journey through the world from the same base, mere specks of undiffering protoplasm.

Why does one cell become a reptile and another become a man? Something that we cannot grasp or analyze enters this matter from the world unseen. It is life coming into the visible. The forms we see, whether of plants, animals or men, are but the external expressions of the life within. Form is the medium through which evolution is accomplished; the aggregation of visible matter that invisible life draws about it for the purpose of functioning in the material world. Huxley, with the aid of his microscope, gives us this vivid description:

"Strange possibilities lie dormant in this semi-fluid globule. Let a moderate supply of warmth reach its watery cradle and the plastic matter undergoes changes so rapid and yet so steady and purposelike in their succession that one can only compare them to those operated by a skilled modeler upon a formless lump of clay. As with an invisible trowel the mass is di-

vided and subdivided into smaller and smaller portions, until it is reduced to an aggregation of granules not too large to build withal the finest fabrics of the nascent organism. And, then, it is as if a delicate finger traced out the line to be occupied by the spinal column, and moulded the contour of the body, pinching up the head at one end, the tail at the other, and fashioning flank and limb with due proportions in so artistic a way, that, after watching the process hour by hour, one is almost involuntarily possessed by the notion that some more subtle aid to vision than the microscope would show the hidden artist, with his plan before him, striving with skillful manipulation to perfect his work."

The universe is a vast panorama of evolving life. Evolution, progress, growth—this is the great thought nature forces upon the mind no matter in what direction we turn. All of nature's kingdoms are evolving. We ourselves are making a swift journey from infancy to age. Nations rise, mature, decline and die out, to be followed by others of a higher type. Race follows race and from decaying civilizations spring better ones. Planets themselves grow old, lose vitality and disintegrate, while others are forming from nebulous matter. Throughout the universe there is ceaseless change, eternal progress. In this fact lies the hope of man. What he now is he need not remain. Anything he can imagine he may achieve. Any power he can picture may be his. Child of the Universe, he is, like it evolving, unfolding. But the rapidity with which he evolves necessarily depends upon his knowledge of the laws of



which he is the subject, and of which he may become the master. In his physical consciousness he knows much of physical and mental powers but little of soul powers or how to acquire them.

One of the most useful things that could come back to the people today is the old philosophy and the ancient Christian teaching of the immanence of God; that the Creator literally lives in every atom that exists; that every creature from man downward is an expression of His life; that each is, in very fact, *a part* of the Supreme Being, only dimly and vaguely, or perhaps not at all, realizing this stupendous fact. Yet in this sublime truth is the foundation of immortality and the possibility of all power. We are most literally the sons of God and through the process of evolution we shall all in time attain the divine wisdom and power characteristic of the Christs and Buddhas of humanity. For some the process will be a long one indeed. Millions of years must elapse before the goal is reached. But for others the transition will be swift, covering a period of a comparatively very short time. Whether we shall grope painfully toward the light for what seems to our present consciousness like an eternity or evolve the soul powers and attain their wonderful possibilities in a limited number

of incarnations depends of course upon the interest we take in the matter and the attention we give to it.

To the person who is willing to cooperate with nature in the development of the soul powers latent within him rapid progress is possible. But of course this transformation from comparative ignorance to divine wisdom, from helplessness to godlike power, cannot be brought about in some miraculous, instantaneous way. *It is a process of evolving*, of growing from spiritual infancy to spiritual manhood, but the growth may be a swift unfolding in the light of theosophic knowledge, as a bud opens into bloom while the sunlight falls upon it, or it may be a painfully slow process accomplished in the gloom of ignorance.

Knowledge and power are two names for one thing. There can be no power without knowledge, without enlightenment. All possible power is eternally existent in the universe and it becomes available to each individual as knowledge of the universe is attained. As civilized people we are using steam and electricity to carry forward many complex processes of commerce and manufacture that sustain the life of the race. Were we to be replaced tomorrow by an equal number of savages, their ignorance of what to them would be the secrets of our

civilization would render them powerless to sustain life in such an environment and they would promptly perish. Most literally knowledge is power.

This is none the less true of other planes than this—that knowledge is power. Spiritual power is also the result of enlightenment. Indeed, it is enlightenment. In what we call the waking consciousness we have but a fragmentary expression of the ego that each of us is. It is as much of us as can come through the physical brain and body and be expressed in the physical world. Some can express much, some but little. Some are very wise and some very ignorant, some very capable and some very helpless; but not because the egos are wise and stupid; only because more or less of the true self can gain expression in the physical life. The intellectual difference between the philosopher and the peasant, between the great inventor and the ignoramus, is merely one of human development—of having reached a point in evolution where much or little of the self can be expressed in the visible world. It becomes, then, a matter of tremendous importance to know something of the process by which more and more of the wisdom and power of the soul, or self, may be expressed in daily life; for upon that depends happiness.

The method by which spiritual illumination is attained is no new thing although it is so little understood in our modern civilization. For ages the science of the soul has been the highest study of the race and the way in which men might live in order to enter upon the path that leads to rapid development was taught in the ancient civilizations with mathematical exactitude. In the early days of the Christian Church this science of the soul had its place and those who most earnestly desired to enter upon the upward way found that very desire the means of contact with the teaching not given to the indifferent masses. In this inner teaching of the early Christian Church, as in the systems of its predecessors, there was one word of vital significance. It was *purification*. Purification must precede all acquirement of power. It was, and is, the foundation of all occult sciences. Without purity of mind and body there will not only be failure to attain complete success but great danger in the use of the partial knowledge acquired.

Purification, then, is the doorway to occult development, and the purification begins with the physical body and the lower mind. The process is, therefore, a double one—physical and mental. The physical relates to the reconstruction of the visible body—to slowly but

surely changing *the character of the matter* that composes it. It is one of the simple and well-known facts of physiology that the matter constituting the physical body is continually changing. Like any other machine the body wears out. Its tissues are constantly giving way even when the body is in a state of rest. Were this waste not made good from the food and drink taken into the body it would, of course, speedily perish.

In some parts of the body, as, for example, the hair and the nails, the rapidity of the change is easily observed. In others it is very slow. But within a certain period *all* the matter of the physical body wears out, passes away and is replaced by new material. What that time is has not been definitely determined. A generation ago it was placed by some physiologists at seven years, but later observation and study of the subject has greatly shortened the estimated period. While physiologists may not be able to agree in estimates of the time, there is no dispute about the fact itself. But the time required for the transformation is not of great importance. The vital thing is that it occurs and that within a period of a very few years all the physical matter in the visible body of any human being will, imperceptibly but none the less certainly, have been replaced by other phys-

ical matter obtained from that person's food and drink.

It is partly because of this truth that Theosophists lay much emphasis upon the importance of pure food and drink. Most of them are vegetarians for two reasons: because of the moral wrong done in destroying the lives of sentient beings and because of the injury done to the physical body through the savage custom of eating flesh. In a consideration of the physical purity of the body we have to deal with the latter question only.

The material of which a body is built determines as certainly whether it is sound and sensitive as the material of which a building is constructed determines its strength and durability. This difference of texture is by no means apparent to the physical senses. Two buildings may look precisely alike on the exterior and yet one may be sound and durable while the other has concealed within its walls structural weakness that dooms it to early collapse. The physical bodies of two persons may differ quite as radically and yet give no outward sign of the fact. One may have a body built only of pure and harmless materials, and capable of responding to superphysical vibrations, without differing outwardly in appearance from one whose body is coarsened with meat and wine.

The student of occultism regards his body as an instrument with which he is to work, knowing that his rise to spiritual illumination and power depends largely upon how pure, sensitive and receptive he can make it. Therefore, he carefully avoids all that will coarsen its fiber and destroy its sensitiveness, placing meat and most classes of food and drink that have been passed through any stage of fermentation among the rejected articles of diet. In this he merely cooperates with nature in physical purification. He sees to it that only pure material is supplied and of this material nature slowly builds him a *new* physical body. Thus, within a few years, by intelligent use of his knowledge he comes into possession of a body capable of things that could not have been accomplished by the body he previously possessed.

Undoubtedly something can be done even with a poor instrument and we frequently find people with coarse and even repulsive bodies, who are able to exercise clairvoyant faculties. But there are nearly as many degrees of clairvoyance as of intellect and a study of such cases will prove that by no possibility can the term "spiritual illumination" be applied to them. Clairvoyance, in itself, is no more spiritual than eyesight. In the case of the fortune-telling variety of seer it usually indicates psychic tendencies

brought over from occult practices of some sort in a previous incarnation and by no means proves that those thus endowed are at a higher stage of evolution than others. Quite the reverse may be true. Dogs and horses often exhibit similiar sensitiveness. It is said that at a materializing seance a dog is the first to become aware of a materialization and will growl, or show other signs of seeing, before even the people who are somewhat sensitive are aware of the approach of the materializing entity. Very low types of human beings may be clairvoyant and certain kinds of psychic powers are commonly found among the red Indians and the African Negroes. Such clairvoyance is connected with the sympathetic nervous system and is extremely limited in its scope and possibilities. At best it can give but fragmentary and uncertain glimpses of superphysical life. But they are often so startling in their mysterious disclosures as to make it appear that the universe is an open book before the seer. A little careful observation, however, soon proves that the apparently all-wise clairvoyant is quite helpless when endeavoring to obtain other information that is comparatively simple.

The clairvoyance that is incidental to spiritual unfoldment is a very different thing indeed. It is "clear seeing," or the gaining of knowledge,



through the awakening into activity of certain organs in the brain that lie dormant until the desire for the higher life begins the work of their vivification. This, only, is the clairvoyance that is linked with spirituality and wisdom and which is no more related to the other than thinking is akin to breathing.

The purification essential to the development of soul powers can be hastened greatly by the careful expulsion from the diet of flesh and alcoholic drinks but there is another most important thing requiring attention. This is the purification of the mind. One might live a lifetime on pure and wholesome food, but if his mind were permitted to dwell upon impure thoughts he would be hopelessly shut off from spiritual illumination. Fortunately the mind, like the body, can be manipulated by the self, of which it is quite as much a mere instrument as is the physical mechanism through which it works. We often say that while we can control the speech, and not utter the thought, we can't help having the thought. This is true if applied to certain kinds of thoughts, especially those arising from the circumstances of the moment, in the minds of those who have never attempted to control their mental processes. But it is not at all true of those thoughts which are largely the result of desire—thoughts that can be wel-

comed and entertained in the mind as agreeable guests, or which we can decline to recognize and refuse to harbor by simply resolving to fully occupy the mind with pure and useful thoughts, and thus leave no place for the undesirable sort. The great majority of our thoughts are the result of feeling, of desire, and grow out of our desire attitude toward people and things. Thoughts of jealousy, lust, gluttony, avarice, etc., have desire as their life and inspiration. The miser, the glutton and the libertine are what they are because of uncontrolled desire and they differ from each other only in the object of the desire. The desire may be almost unconsciously possessed, as it doubtless is with many people who eat too much; or it may be a strong desire constantly vivified by thinking and planning to possess more, as in the case of the miser; but it is the desire that produces the result, whatever may be its degree of intensity. That which we really desire the mind naturally turns to and dwells upon, and the inevitable result is that sooner or later we come into contact with the object of the desire and suffer for it, or profit by it, as the case may be. The right thought and desire leads onward to the acquisition of soul powers through which we become masterful and free, while the wrong thoughts and desires chain us still more securely

to that mode of life in which we appear to be the helpless and unhappy victims of senseless chance.

But which are right and which wrong desires, and what are pure and what impure thoughts? In the spiritual sense any mental activity that coarsens and hardens and tends toward the strengthening of the lower nature may properly be called impure. The desire thoughts of the miser are as destructive of spirituality as those of the glutton. Each is fatal to the higher life but in a different way and the mental and moral purification we are considering must be accomplished by gaining freedom from them. The only method of escaping them is by fixing the mind upon loftier things and turning the attention to useful and unselfish activities. This is the process of the purification that is more vitally important than purifying the physical body, essential as that unquestionably is. This does not, of course, mean that we must be without desire but only that we shall not be helpless slaves of desire.

So a most important step on the upward way toward spiritual illumination and the possession of soul powers is to firmly resolve that the desires and emotions shall come under the control of the will. We must put a check on the too insistent physical desires and impulses and resolutely

turn the mind away from them. Nobody will come into possession of any power worth having until he does this. Before we can control anything else we must learn to control ourselves. One plain reason for this, aside from the impossibility of spiritual force working through gross matter, is that whoever has not the moral strength for self-control would be a dangerous custodian of occult power. Both body and mind must be brought under control, if the soul powers are to be evolved, and both must become instinctively obedient to the higher self. An excellent method of beginning the conquest of the lower nature is to select a certain weakness and endeavor to replace it with strength and balance. A point where almost everybody can begin is with the control of the temper, for there are very few people who do not sometimes become angry. Anger is a disintegrating force injurious to those who generate it. Every time the impulse to give way to anger is checked, we have won a point; we have taken an infant step in conscious evolution, and the work becomes easier.

So it is with the whole list of physical desires, and their unbridled gratification, among which the desire for various stimulants may serve as an illustration. They are all merely tyrannies of the body. Tolerating such appetites and, in-

deed, gross and violent impulses of any description, constantly builds coarser and still coarser matter into the astral body. Besides the misfortunes this may lead to in this life it will certainly lead to unpleasant experiences in the astral region after death, for if the astral body contains a preponderance of the matter of the lower levels it will detain us there until that coarser matter has been left behind. In other words, if the purification of the body has not been accomplished voluntarily here it may be done painfully there, for dropping the physical body and shifting the consciousness to the astral world does not change our real nature or free us from our desires. Consequently when the man of strong appetites and impulses reaches the astral world he still has all these desires of his physical life but has no means for their gratification. Now thought and desire work much more vividly and intensely in superphysical than in physical matter and therefore it would have been infinitely wiser had these things been controlled and mastered in this life. Therefore, when we set a watch over our thoughts and desires now, we are doing more than merely beginning the development of new soul powers. We are also saving ourselves future trouble.

In addition to the constant efforts to purify the mind and body perhaps the most important

factor in the work of evolving soul powers consists of taking the right attitude toward the problems of our daily life. The feeling that we are the helpless victims of our environment, that we are unable to control circumstances, and, above all, the feeling of resentment toward what the thoughtless regard as unjust suffering—all these states of mind must be put resolutely aside. A truer conception of the facts of nature is essential to success. We must realize that we live in a universe of law, of cause and effect and, therefore, of justice. Nothing can befall us in the long run that is not both just, as the outcome of causes we have created, and necessary as a factor in our future development. No sounder philosophy was ever proclaimed than that which declares the ordinary misfortune to be a blessing in disguise. Each furnishes its lesson and brings its reaction of soul strength, and our attitude toward such a life-event not only indicates to what extent we spiritually profit by it but also how little we really need to suffer from it in the physical consciousness. To rail against our life troubles is as senseless as it would be for a pupil to hate his teacher because a lesson is assigned and an examination is prepared for him. It is by passing through these difficulties of daily life that we evolve the spiritual nature and every trying situation should be

welcomed as an opportunity for gaining strength and balance. Sometimes people thoughtlessly ask why, if God is all-loving as well as all-powerful, He does not abolish hard conditions and give us only an easy life. Perhaps for the same reason that the teacher does not solve the hard problems for the school boy while the latter amuses himself on the playground. For the same reason that if a parent possessed great wealth he would not give his son large sums of money to squander and thus start him on the road to ruin. He would give him the same education and training that he otherwise would, however unpleasant the son might think it at the time and however much he might prefer all the glittering idleness that unlimited wealth could furnish. It is just because the father loves him that he desires to develop his noblest qualities, and he would know that only the stern realities of life could cultivate in him ability, courage and self-reliance. The boy without money, obliged to make his way in the world, to rely upon himself, may not realize the fact, but he is learning invaluable lessons that lead to future success. Most of the strong American characters have struggled upward through hardship—such men as Jackson and Grant who moved in the field of force, and Franklin and Lincoln who, in the greater realm of intellect and con-

science, gave trend to mighty events in human life.

Poverty and pain are the forge and fire from which comes much of the manhood that challenges our admiration—that combination of heart and brain that lifts mankind to nobler thoughts and higher things. From this forge comes the steel of character that stands every strain in the storm and stress of life; the character that keeps its poise when whirlwinds of passion sweep the race; that can stand alone for conscience sake; that scorns the slanders of the base, braves the threats of selfish power and defies the fury of the mob in its heroic battle for the rights of man. One of our “blessings in disguise” is that adversity in which we learn to suffer and to sympathize, to struggle and achieve.

Of course, poverty and pain are not, in themselves, desirable. They represent conditions above which we should have arisen—above which all of us without a single exception shall finally rise. But until that stage in our development is reached they are a necessary part of the evolutionary machinery and do a useful work. When a man has lost the last vestige of selfish desire there can be no more poverty for him; and when he has fully comprehended the



unity of all that lives, pain can no longer afflict him.

Power and responsibility naturally go together. To acquire the one necessarily means to assume the other. Power that is not balanced by a sense of responsibility is dangerous both to the possessor and to others. It is much better not to evolve the soul powers than to misuse them, for such a course would, under the law of karma, entail the most unfortunate results. Therefore every student of occult development should be much more anxious to be useful than to be powerful. Unless he would possess power to be used in the helping of others he would a thousand times better remain in ignorance of its possibilities. He must look well to the motives that prompt him, for in this lies his safety. Whoever would rapidly evolve the inner power must not shrink from the responsibility that goes with it or hesitate to pay the price that nature demands for it—the responsibility of using it beneficently, and the price of sacrificing selfish interests to the common welfare. Until the aspirant can feel that this is not for himself but for others, not to enable him to dominate but to serve, he is not ready to enter upon the way that leads to spiritual enlightenment; and his efforts, instead of bringing success, will be but as the beating of the air. Sincerity, compassion

for the unfortunate, and unselfish devotion to the welfare of others, can alone guide him safely and surely in the right direction and bring to him, in good season, the success he will earn.

To become masterful is the work before all who would thus evolve the soul powers and know their incalculable possibilities. It is not an easy thing to do. It means the exercise of such persistence as is rarely encountered. It means the slow but sure creation from within of a dauntless courage that is one of the proofs of man's divinity. It means the evolution of an inner confidence that no failures can shake and a self-reliance that no multiplied adversities can destroy. It is a heroic work that requires a serene and reasoning faith in the justice of the universe, and it ultimately leads the aspirant into a more joyous life than he otherwise can possibly know.

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## THE INSPIRED LIFE

To live an ideal life is the instinctive desire of the human being. Every truth of nature that will help him to do it is of very great value to the race and we cannot spend time more wisely than in carefully studying the fundamental principles of our being. We all strive, with some degree of success, to establish a consistent relationship between our ideals and our lives—between precept and practice—but our success must necessarily be largely dependent upon our understanding of our relationship to the source of all life and the method by which its sublimity may become an individual possession.

Within the world of Christian thought and philosophy there are two radically different views of the relationship between God and man. They are equally orthodox—equally authoritative; and yet profoundly important results depend upon whether we accept and shape our lives by the one or by the other.

One of these views is commonly known as

that of God transcendent. The other is known as that of God immanent.

At first thought this may sound like metaphysical abstractions with no relationship to the practical affairs of physical life. But careful consideration will show that they present ideas as opposite as the poles of the earth and that these ideas have profound and far-reaching influence in the world of men.

That view known as transcendence is that God and man are beings apart from each other; that the relationship is that which exists between the inventor and the machine. It is an anthropomorphic view of the Supreme Being and it translates spiritual truths in terms of the literal and the materialistic. It is widespread in western civilization and is quite naturally found side by side with that literal interpretation of the Bible that obscures truth and destroys beauty by mistaking allegory for history.

The opposing view is that of God immanent. Immanence differs from transcendence as the clear light of day differs from the baffling shadows of the night. It is the view that the Supreme Being is not apart from His universe but is within it; indeed, that He *is* His universe, and yet more than His universe; for the idea of immanence includes all the sublimity signified

by the word "transcendence," while rejecting only the materializing tendency and limitations with which the dogmatic use of that word has invested it.

Of course it is nearly as impossible to express spiritual truths in physical language as for the finite to comprehend the infinite. All attempts only emphasize our helplessness. In the effort to describe immanence, or in-being, we can only declare that we mean that the universe is an expression of God, an actual emanation, a literal portion, *is* the Supreme Being, but not *all* of the Supreme Being, as hands are part of the body and yet not the body; an emanation, even as the clouds are an emanation of the ocean; and that man, as part of the universe, is as literally a portion of the Supreme Being as the raindrops are literally a portion of the sea. They will again become the sea, but are for the time being far from home and are in no sense at that time the sea. There is an actual separation in what we call space and yet there remains an inalienable relationship in nature between them. Regarded as individual drops they have lost the grandeur, the power and the function of the sea. Yet each is a miniature sea. Each has the very essence and actual nature of the sea, and each will ultimately return to the sea.

And thus it is in the relationship between God

and man from the viewpoint of immanence. As the raindrop is to the ocean in the material world, the finite being is to the Supreme Being in the spiritual world. The soul is literally a spark from the Divine Life, raying outward into material realms and ultimately returning with a rich harvest of experience to its source. The conception of God immanent, therefore, accepts most literally the great truth that "in Him we live and move and have our being." We are inseparable from Him. We are divine fragments of the One Life. We are gods in the making.

There is no exaggeration in the statement that these two views are equally orthodox. In western civilization there may be ten who believe in transcendence only, for every one who believes that immanence alone represents the truth of nature; but the minority have the thinkers and scholars with them.

Whence came the misleading mechanical theory of creation that is largely responsible for the unfortunate materialism of the West? From the ignorance of the monks of the Middle Ages, whose mental poverty was as dire as their physical poverty, and whose theology was as bare and dreary and materialistic as their cells of stone! If we go back to the early Christian period we shall discover that the Christian Fathers held the view of immanence. Indeed, go

back to the Old Testament account of cosmogony and we read of man that "*In His own image created He him.*" Image is defined as a reflection, a likeness. In what does that likeness consist? Since God is immaterial it cannot refer to physical characteristics. It can mean only that in spiritual essence, in power, in wisdom, in compassion, man is an image of God. The difficulty with those who hold that widespread western view which is antagonistic to immanence is that instead of thinking of man as a reflection or image of God, they think of God as a reflection and extension of the best characteristics of man!

It is this grand old Christian idea of the immanence of God that the Theosophist has in mind when he asserts that all human beings are essentially divine; that each of us is an embryo god. It is a conception of the soul that is in harmony with the scriptures, with ancient and modern philosophy and with the working hypotheses of science, for it is inseparably associated with the idea of evolution; and it was proclaimed in many forms by the Christ Himself, when He spoke from the hills of Galilee.

Now, if the immanence of God is a truth of nature we shall be able to establish the fact by an analysis of man. We shall find inherent in him the qualities of a god. Accustomed as we



are to looking at the shadow side of human nature it will at first seem startling to declare that angelic attributes are common property. And yet it is unquestionably true that when we penetrate the exterior strata of the human being that contains the unpleasant and repulsive—which is but a phase of evolution, as scaffolding is an ugly but necessary phase of architecture—we find the most conclusive evidence of the inherent divinity of man. Convincing proof of this is *his recognition of his imperfection*. Were he less than an embryo god he would be blind to his faults. Emerson says something like this: “Granted that we are base, *but how do we know that we are base?*” In that sentence the American philosopher shows man’s divinity. Only the divine can comprehend divinity. That which is below the divine level cannot see its imperfection. A tiger does not think of himself as being cruel. A horse does not censure himself for being ignorant. A pig has no remorse about his greed. But man recognizes his cruelty, admits his ignorance and apologizes for his greed; and in all this he proves his innate divinity.

But man does more than recognize his imperfections. To this evidence of his divinity he adds proof that he is a god in the making *by his efforts to transcend imperfection*. The whole history of human evolution is but a striving

for perfection. It is what has been called "the divine urge." It is the water of evolution seeking its source as the raindrop returns to the sea. It is the spiritual gravity that proves the oneness of all life.

Now, this old and beautiful truth of the immanence of God will enable us to get a correct understanding of what inspiration is. To live an inspired life we must, of course, comprehend inspiration.

The common view of inspiration is that with which most of us became familiar in our childhood days. It assumed that only writers of the Christian scriptures, the prophets, the saints and the seers, were inspired. That belief goes naturally with the mechanical theory of creation. The relationship between God and man becomes that of autocrat and subject. He "made" men as men make toys. Some He fashioned to be prophets and saints. Others He made to be ignoramuses and villains! There was a gulf between God and man and the seer was a link across. He was something unique, not in the natural order, but different from the human mass. He was supposed to be divinely inspired because he was set apart to speak for God, as a prime minister speaks for a king. To have suggested that the inspired person spoke less than the whole truth on any subject, or himself

comprehended but a fragment of truth, would have been considered blasphemous.

This seer of the transcendence idea had little to do with worldly things. He dealt more with the future than with the present. His visions were not related to the work-a-day world. This life seemed to be of questionable value—a fleeting sorrow to be tolerated as a child gets through with the measles, a period of existence not to be enjoyed, but rather the transitory stage of unavoidable evil that will be followed in due course with life that is worth while!

Special inspiration is consistent only with a purely mechanical theory of creation. If that illogical and unscientific conception of the universe is thrown aside the old view of inspiration must go with it. What, then, is inspiration and what is the inspired life?

Inspiration is the influx of the divine life into the human being, and it becomes possible in exact proportion that we comprehend the oneness of all life and strive to escape the thralldom of self-interest. Inspiration is an intensification of the divine force that is within all human beings—not a creation of what does not exist but an evolution of what is there, as a spark may be fanned into a flame. When one is inspired the god within has been aroused, comprehension of the unity of all life has dawned, compassion

is born and we behold the phenomenon of the human evolving toward the superhuman. Inspiration then, is not dependent on a special act of God, *but on a special effort of man*, and it indicates the stage of evolution that he has attained.

The old idea that divine inspiration is a monopoly of religious writers and workers, of saints and seers, is as narrow as the theology of the monks of mediaeval times. The truth is that all whose greatness and goodness make them channels for the divine force are in some degree inspired. All whose love of their fellowmen has moved them to accept hardship and poverty and pain in helping to lighten the sorrows of the world have lived the inspired life. It is no more possible to limit inspiration than it is to define God. Religious activities do not monopolize it. Who is the truly religious man? He who lives to serve the world. He who enlightens mankind. He who feeds the hungry and lifts the fallen. He who fights the battles of the oppressed. He who lives in advance of his times and in exchange for his brave opinions accepts payment in the coin of calumny. He who gives his life for a principle, even through mistaken judgment, in a bad cause. Whether famous or obscure, whether respectable or despised, whether accepting the highest of religions

or rejecting them all, they are the truly religious—they are all in the galaxy of the great.

Shakespeare did not write scripture, but he was as truly inspired as any saint. He comprehended the soul. He "held the mirror up to nature" and it reflected every height and depth of human emotion. He filled his stage with the actors of his intellect and they moved the world to laughter or to tears. He preached a hundred sermons in a single play. He stimulated imagination, he quickened sympathy, and enabled men to think the thoughts and live the lives of other men. Poet, artist, dramatist, philosopher, marvelous interpreter of nature, greater than genius—nothing less than inspiration can explain him!

Wagner will serve as another illustration. His art demonstrates this natural truth of inspiration in another way. He brought some portion of the wondrous harmony and regal grandeur of a higher plane into physical life. The music of Wagner has a kinship with the majesty of the stars. It lifts the consciousness to higher realms. Why does it elevate and ennoble us? Because it arouses in some degree the consciousness of our relationship to the One Life. It awakens the inner god to temporary cognition of his own greatness. It is as though a prince, suffering from a lapse of memory, had become a wander-

ing outcast. But suddenly some incident that stirs the depths of his being—a familiar landscape, a glimpse of a palace, a bugle call—brings temporary recollection and he becomes aware of his rank and station, aware that he is a member of a royal household and has all the time been a prince of the realm. He may slip back in a moment into forgetfulness. But think how even a flash of the truth must have thrilled him! And so it is with the soul encased in a physical body. It has identified itself with its present environment, but such music may lessen the illusion. In the same sense that the prophets were inspired Wagner was inspired. Some portion of the divine life flowed through him and drew men upwards.

All the poets who have moved the heart and awakened the imagination of mankind are examples of the inspired life. The God that speaks through them is the same God that speaks through the recognized saviours of the world. The spirit of protest flashes out against some long-standing wrong or injustice because the unity of all life has been recognized and the welfare of the stranger has become the heart's concern. We need not go to ancient history to find inspired lives. They are all about us. We need not even go abroad in our search. In the brief history of America scores of heroic men and

women have fearlessly attacked the vices of the times—the inhumanities and superstitions of their day. Such lives are inspired. Such people are the messengers of God.

The old idea that only those who are engaged in some distinctly religious activity can live the inspired life is utterly inconsistent with the belief in the immanence of God, and is at war with the principles of evolution. All activities of the business and political world play a necessary part in the evolution of intellect and compassion, without which there can be no religion. There is still lingering in the world too much of the tendency to regard the life of the physical plane as comparatively unimportant. Those who give their entire attention to a future heaven are likely to stumble over the simplest duties of earth. This world is as important as any world and this life is as sacred as any life. In physical existence we are getting precisely the lessons we require for evolving the virtues that will make heaven at all possible and enable us to comprehend and enjoy it. The physical plane is as necessary to the heaven life as the primary school is necessary to the university, and it is just as divine as any other plane. No department of human experience is higher or lower than another. They are merely mutually dependent. No method of human perception or

cognition is more important or sacred than another. We truly say that intuition is higher than intellect; and yet until intellect is sufficiently evolved to hold impulse in check, intuition cannot act. The higher is dependent on the lower. The mind of the surgeon is higher than the nerves of his body; yet his expert life-saving knowledge waits upon his nerve control. Until he controls the lower, the higher is useless. Just so it is with intellect and intuition. Until intellect is evolved and used, intuition can be but poorly and uncertainly expressed. Now, nobody will deny that business and political life develop the intellect. They are therefore essential parts of the divine plan for the evolution of the soul.

Yes, the physical life is very important! The life after the loss of the material body may be bliss indeed for those who have lived up to their highest ideals here, but none the less the kingdom of heaven is within us and we may know it now. To work as the selfish work, but only for the welfare of the race; to play a heroic role in the life-drama of this, our world; to evolve every virtue and faculty that physical life can express; to win the love of new friends by our unselfishness and nobility; to hold the love of old friends by our loyalty and our faith; this also is heaven, and a heaven that is here!



We may look even in the political field for the inspired life and we find it in such men as Mazzini and Washington, in Franklin and Lincoln. They had visions of a happier humanity on earth and their personal interests were forgotten in the effort to give those visions tangible form and to work them out in the terms of material success. They lived inspired lives. Political action can be just as sacred as ecclesiastical action. All the forces that work toward freedom, justice, equality and brotherhood, are divine forces.

We may go farther than declaring that the inspired life is to be found in the business and political realms. It is equally true that inspiration is consistent even with the forces of destruction. To a remarkable degree the inspired life has characterized the great iconoclasts. Luther, Bradlaugh, Besant, Ingersoll, Blavatsky—they are some of the heroic figures among the destroyers of outgrown theories and beliefs. Some of them are too recent to have taken the place in history to which they are entitled, for the iconoclast of one age is likely to be the saint or hero of the next. The world regards Luther and Blavatsky as representing different degrees of usefulness and beneficence only because of the different periods of time that separate them from us. The radicalism of Luther in the sixteenth

century has become the ultra-conservatism of the twentieth.

These great iconoclasts were beneficent destroyers. They swept away the obsolete and cleared the path for progress. They stimulated thought. They worked against that mental inertia which characterizes the man who permits others to think for him. "It is a noble thing to destroy slavery and free men's bodies. It is a nobler thing to destroy superstition and free men's souls."

Every era must have iconoclasts—the idol breakers, the destroyers. There would be no progress without them for destruction is as necessary as construction. Consider how a city changes in a generation. Mechanics' shops are torn down that manufactories may be built. Hovels are cleared away that mansions may appear. Where the old tenements stood fairer structures rise. The very knolls and dales yield to the transforming hand of man. Rivers change their course, lakes appear, new landscapes come into being. A constant, almost imperceptible change goes on until in time the filthy streets have become boulevards, the dingy houses have vanished and we look upon a city of parks and palaces. The old, the inadequate, has disappeared. The new, the necessary, has arrived; but the new order could not be until

the old order was destroyed. The two wings of the Angel of Progress are destruction and construction.

Of course the iconoclasts have always been misunderstood and denounced as fanatical and dangerous. The conservative majority never wishes to move on. They prefer the security of that which is to the uncertainty of that which they have not seen; and so they argue against progress and persecute its advocates. They insist that a religious belief that served their ancestors well is good enough for them. It is as though an ultra-conservative of a far past generation should have said to a progressive: "These old houses are well enough. They serve the purpose. You are an impractical visionary. You prate of buildings with wide windows that will make interiors marvelously light. You speculate upon systems of ventilation that are mere dreams. You hint at a better method of heating than the use of stoves. You even believe that in illumination we can discard oil lamps. You actually advocate displacing all the blessings of our glorious civilization with new fantastic things! You are not only impractical, you are sacrilegious. You would destroy our ancestral homes with their sacred memories. You are attacking the most precious

things of life. Let well enough alone. Keep on the safe side. These old houses may be somewhat dark and damp but what was good enough for our fathers is good enough for us! It represents their highest conceptions of architecture. I'd rather sleep in this cellar of a room with its one dear old window a foot square and have rheumatism all my life, than to be false to the highest ideals of my fathers!"

The iconoclasts are the pioneers of the mental and moral world. They destroy the useless. They clear the field so that better building becomes possible. They are ambassadors of God, even when not aware of their own divinity, and none the less so because some of them have questioned His very existence. The iconoclast has a close relationship to the martyr. He is the center of a storm of human passion. He proclaims unpopular truth. Because it is unpopular his reputation, his liberty, his life, are in peril. Because it is truth it lays the foundation on which the future happiness of mankind rests. He shapes the destiny of an ungrateful world and all of the organized forces of society are against him. Whether his activities are religious or political he is equally the inspired messenger of God. Lowell puts it concisely in six lines:

Right forever on a scaffold;  
Wrong forever on a throne;  
But the scaffold shapes the future  
And within the dim unknown  
Standeth God, within the shadow,  
Keeping watch above His own!

Martyrdom is the logical outcome of iconoclasm. To some degree every iconoclast must become the martyr. The higher his work, the greater will be his sacrifice and the mightier will be his inspiration. To those who deny immortality the heroism of the martyr who goes to the stake may seem a foolish sacrifice; but his death is undying testimony to the truth of a greater life. It is evidence that the human being is greater than his physical existence—is so great, so divine, that at a certain stage of his evolution he *cannot* be false to a principle. He has reached a point where “life at any price” becomes contemptible and impossible, just because of his awakened divinity; and he can continue to realize his divinity only by uncompromising loyalty to truth. To retain his life by denying truth would be to lose more than life. Emerson says:

Though love repine and reason chafe,  
There came a voice without reply—  
“ ’Tis man’s perdition to be safe,  
When for the truth he ought to die.”

The distinguishing characteristic of the inspired life is the spirit of sacrifice. Whoever possesses that belongs to the nobility of nature,

to kinship of God, whether he wears the rags of a mendicant or the robes of a king. There is no stronger evidence of the immanence of God and the truth that His spirit flows through and inspires thousands outside the list of religious writers and speakers, than is furnished by the iconoclast and the martyr, who are necessarily the antagonists of the accepted ideas of their day. They represent the most godlike qualities and the highest ideals known among men. Through such personalities divinity speaks, the Supreme Life flows, the divine fire is kindled in others and that miracle of miracles is wrought—the transformation of the commonplace into the sublime.

Who can grasp the tremendous significance of the literal divinity of man and the mighty truth that he is a god in the making? Behind him lie the conquered fields of his past evolution. Before him stretches the illimitable future in which his battles for wisdom, power and compassion shall be fought in the star-lit temples of the gods!

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